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[☞ For a continuation of this list, see the last page last column.]

WM. LLOYD GARRISON, Editor.

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

JAS. BROWN YERRINTON, Printer.

VOL. XIII.---NO. 39. BOSTON, FRIDAY, SEPTEMBER 29, 1843. WHOLE NO. 664.

SCOTLAND.

Glasgow Emancipation Society.

☞ At the late anniversary of this Society, (of which we made mention a few weeks since,) the following Petition to the British Parliament, containing many important propositions, which are well sustained by facts and arguments, (whether sufficiently to warrant an experiment on the subject advisable, we shall not to judge, though it has a very favorable appearance,) was presented by Mr. Laird, founded on the resolutions which we have already published. It was received by acclamation.—Y.

THE PETITION OF THE MEMBERS AND FRIENDS OF THE GLASGOW EMANCIPATION SOCIETY, IN PUBLIC MEETING ASSEMBLED.

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland:

HUMBLY SHEWETH,—That your petitioners have for many years been associated together for the purpose of abolishing slavery and the slave trade; and they deeply regret that they have now to approach your Honorable House, to state that it is their solemn conviction that the condition of the negro race in slavery advances yearly more wretched and degraded, that the slave trade continues to be carried on under circumstances of aggravated cruelty—increasing in intensity in exact proportion with the additional efforts used by her Majesty's government in attempting effectively to suppress it; and while Africa continues to be uncivilized and comparatively unknown, except for the ravages of the slave trade, a disgrace to all countries professing Christianity.

That your petitioners believe, that the system of kidnapping and warfare, which has disorganized and depopulated Africa, is occasioned by the demand for slaves, to export principally to the Brazils and Spanish West Indies, to cultivate sugar and other tropical productions. That while that demand exists, all efforts to civilize Africa, by European or native agency, will fail; but that when it is destroyed, the only obstacle to civilization will be removed.

That your petitioners have carefully watched the practical operation of the various treaties for the suppression of the slave trade, entered into by her Majesty's government with foreign powers, and believe that while they have increased the cruelties of the slave trade, by making it a smuggling one, they have never yet been found to diminish the supply of slaves to the Brazils or Spanish West Indies, or to increase the cost, so as to check the demand for slaves in any perceptible degree,—and your petitioners are supported in this opinion by her Majesty's late Secretary of State for the Colonies, who stated, 'To suppress the foreign slave trade by a marine force would scarcely be possible, if the whole British navy could be employed for that purpose.' 'Her Majesty's advisors are, therefore, compelled to admit the conviction, that it is indispensable to enter upon some more preventive system.' (*Niger Expedition* vol. p. 1, 1843.) By Messrs. Macaulay and Jeffrey, her Majesty's Judges of the Mixed Commission Court, who, in their *Dispatch of the 31st* December, 1838, recommended her Majesty's government to treat all nations as British subjects, if found engaged in the slave trade—stating this country only other alternative is, retiring at once from the contest which she has so long waged—baffled, beaten, and insulted by a set of lawless smugglers; or by continuing to *sacrifice* thousands of valuable lives, and millions of money, with the full *knowledge* that the only result of farther efforts will be, fresh impetus to the slave traders, and the increased misery of their victims:'—And by Sir Fowell Buxton, in his work on the slave trade, 'Millions of money and multitudes of lives have been sacrificed, and, in return for all, we have only the affliction of conviction, that the slave trade is as far as ever from being suppressed.' 'Once more, then, I must express my conviction, that the slave trade will never be suppressed by the system hitherto pursued.'—[pp. 305, 305.]

That your petitioners have for many years observed the progress of the British colony of Sierra Leone, founded in 1787, 'for the purpose of teaching natives to give up the slave trade on a religious principle, and to substitute for that trade a more legitimate commerce,' and regret to state that it has hitherto failed in affecting the slave trade in its immediate vicinity, in extending commerce and civilization, or in spreading Christianity among the surrounding nations,—in corroboration of which opinion they beg to refer your honorable House to the report of Captain B. Hallowell, in 1803; of Admiral Sir J. L. Yoe, in 1816; of the Commissioners of Inquiry, in 1827; of the Select Committee on Sierra Leone and Fernando Po, in 1830; and to the report of Her Majesty's Commissioner, in 1842.

That the Naval Expedition sent out to the River Niger in 1841, for the purpose, as stated by Lord John Russell, of 'arresting the slave trade at its source,' has returned without effecting that object.—(*Niger Expedition*, p. 1, 1843.)

That your petitioners believe, the only effectual plan to destroy the demand for slaves, which created, and keeps up the slave trade, to abolish slavery in Africa, and throughout the world, is to produce at a cheaper rate, by free labor, the sugar, coffee, cotton, &c. at present raised by the labor of slaves. That owing to the unhealthiness of the African climate, European capital and skill cannot be applied to the African soil, to raise such produce by free labor; but that in the British West Indies, there exists an abundance of fertile land, where the European and negro races may meet on terms of mutual safety,—and, by uniting the skill of the one with the labor of the other, sugar, coffee, and cotton can be raised at a lower cost than in any part of the world cultivated by slave labor;—that it is self-evident, when that is the case, slavery and the slave trade must, of necessity, cease; and that it is in the power of your honorable House to accomplish this great result by removing the restrictions from, and granting facilities to, the free emigration of the negro race from all parts of the coast of Africa, to her Majesty's Colonies.

That the emigration at present carried on by her Majesty's government between Sierra Leone and the West Indies, is not a free emigration—a system of passports, public notices, resignation, and fees, (in addition to Emigration Agents in Sierra Leone) having been established in the former place, which system, and, in many cases, amount to a denial of the inalienable right of the negro race to exercise their free will, in removing from one place to another, which peculiarly distinguishes the free man from the slave—that, at the same time, these regulations exempt her Majesty's Colony becoming a refuge for the African who might escape from oppression and misery, and have a direct tendency to perpetuate slavery in the surrounding nations.

That limiting the emigration to the Colony of Sierra Leone, situated as it is to windward of the most populous parts of Africa, and having no communication with the interior, amounts in practice to Her Majesty's government acting as a police force to the African slave-dealer and holder, and virtually restoring to the negro race that refuge and security from slavery and oppression, which, in the opinion of your petitioners, it is the duty and the policy of this country to afford them.

That your petioners pray your honorable House to abolish all such restrictions and limitations on the freedom of the African race, and to substitute in place thereof a system which shall offer, in all parts of the coast of Africa, that refuge and protection, now denied them, and to those who may be desirous to emigrate, a free passage to the British West Indies, with the right to claim a free return at all times to the place from whence they came.

That your petitioners, after mature consideration, are of opinion, that within a few years after the public and declared adoption of such a system on the coast of Africa, it would be impossible for a slaver to procure a cargo of slaves, except from the Portuguese settlements, as the slaves on the coast would speedily emancipate themselves, and those in the interior would take refuge on the coast,—and that the African race, being remarkable for their acquisitiveness and industry, the guarantee of the British government to a free return to their own country, would be sufficient to induce an ample supply of free negroes to emigrate to the West Indies in search of employment.

That your petitioners have carefully compared the productive power of the free laborers in British Guiana, with that of the slave laborers in the Island of Cuba, as stated in a dispatch of Sir H. Light, (Par. papers, 1842,) and in 'Turnbull's Cuba,' (p. 115 and 151,) and find, that 25,000 free agricultural laborers in Guiana raised 30,000 tons of sugar, and supposing one-half of 356,000 slaves in Cuba to be effective and employed in the cultivation of sugar, 178,000 slaves in 1837 raised only 100,000 tons, proving that the labor of one free man is more than equivalent to the labor of two slaves. That it further appears, from the best authorities, that, for every efficient slave landed in Cuba, two others are sacrificed in his capture, passage, and seasoning. It is, therefore, demonstrable, that every free negro who emigrates to British Guiana destroys the demand for four slaves, with all the horrors attendant on procuring them, and that the annual emigration of fifteen thousand free negro laborers, to her Majesty's Colonies, would destroy the existing slave trade, supposing the number of its victims to amount at present to 60,000 per annum.

That your petitioners believe, that if your honorable House will be pleased to adopt such measures, the people of this country, now suffering under the severest privations, would be relieved from the expense of keeping up naval preventive squadrons, Mixed Commission Courts, and liberated African departments, (estimated to cost £300,000 annually,) which have been proved, after twenty-four years' experience, to be useless as a preventive against slavery and the slave trade, and only beneficial to the parties procuring places and pensions through them—which will, by increasing production, so lower the price of sugar that all classes of her Majesty's subjects may be able to procure it, and, at the same time, increase the markets of British industry, by filling her Majesty's Colonies in the West Indies with a free negro peasantry, and, by their re-emigration to Africa, creating the taste for, and extending the consumption of our manufactures throughout that immense continent, and eventually destroying, by peaceable and moral means, slavery and the slave trade throughout the world.

A gentleman in the meeting asked who were to pay the expenses of the emigration? to which Mr. Laird replied that, of course, these would fall upon the Colonial governments. He would not give his sanction to a scheme which would lay the burden upon the people of this country. (Applause.)

Mr. H. C. WRIGHT seconded the resolution, [relative to the free emigration of the negro race to the West Indies, presented by Mr. Laird,] as he wished to have his name connected with this question. The anti-slavery principle gathered around it all the good principles in the universe, and free trade came right into it, and was a glorious part of it. How was it that England put heavy duties on the growth of the free States of America, while she permitted the slaveholding produce to come over for almost nothing? (Hear.) Why was it that their men of commerce, their men of business, did not look that question in the face?

H. C. WRIGHT—AMERICAN ABOLITIONISTS.

At the above meeting, Rev. J. DICKINSON, (says the Argus,) 'after some appropriate remarks, proceeded to welcome Mr. Wright as the advocate of peace and universal freedom,' with cheers.

War has been veiled, (he continued,) and we have looked at it hid under the mask of national security, state policy, and, at the very worst, as a necessary evil; and warriors of rank have been viewed as the personification, the very *beau ideal*, of all that is noble and generous, magnanimous and brave. (Hear.) Historians have recorded their achievments, poets have sung their praises, senates have agreed to do them honor—and, as they have returned in triumph from the scenes of battle, they have been hailed by an assembled people with loudest plaudits—even the fair have smilingly extended to them their special favors,—and our youth have been taught that to imitate their example was true nobility. (cheering.) But our friend comes to draw aside the veil, to remove the mask, and to exhibit war in all its native deformity. (cheers.) We receive him as the dove with the olive-branch,' the messenger of peace. And as Noah knew by the return of the dove to the ark that the waters of the deluge were abating, so we hail our friend as a pledge that the waters of the moral deluge of war and slavery are receding. (cheers.)

* * * * * *

This, Sir, is an anniversary meeting; and we look back with grateful feelings to the 1st of August, 1838. It was indeed a sublime spectacle, when the Island Empress rose in her might, and said to this foul traffic in human flesh, be stayed. (Cheers.) It is, indeed, delightful to contemplate benevolence, whether we view it in its pure source in the Divinity, or personified by Howard, the friend of the distressed. We love our country. But under what aspect is she the most attractive? Is it when, by her martial prowess, she is proclaimed victorious in the field of battle—or, by the bravery of her tars, the undisputed mistress of the seas—or when, by the enterprise of her sons, she carries her commerce to the ends of the earth? Ah! no. It is when she stands as the benefactress of the world, and proclaims—'That where Britannia's power is felt, mankind may feel her mercy too.' (Enthusiastic applause.) We have paid our twenty millions. Be it so. There may be, there is a difference of opinion on this subject; and I, for one, would rather have given compensation to the injured slave. But what then? Have we not expended millions of money, and oceans of blood, in our continental wars—and for what? Why, to perpetuate despotism. Let our twenty millions go. By it we wiped out a foul blot from our nation's history, and Victoria, whom God preserves, now reigns the Queen of freedom. (Cheers.) We look to America; ah! there is gloom. There rests on that country the dark cloud of slavery. In this land, slavery was ever the sin of the men of the world. In America, 'Tell it not in Gath,' or, rather, proclaim it aloud, that it may meet the universal execration, it is the sin of the church. (Hear.) Men who profess to be the disciples and ministers of the God of mercy, denying the rights of humanity to their fellows—ministers of the sanctuary acting as nurses of slavery, and office-bearers of the church purchasing the communion elements, by which they professedly commemorate the dying love of Christ, with the price of the bones and sinews, the flesh and blood of their fellow-men. (Great cheering.) America was viewed as a moral giant, and the eyes of the civilized world were directed to her as the asylum of liberty. She boasts a Constitution which recognizes the natural equality and equal rights of man; and yet America holds millions of her population in bondage; she is the land of liberty and slavery—not equality. But even in her darkened hemisphere, there is one bright streak of light above the horizon. There—the American Abolition Society, what is it? It is the infant Hercules; and, though but in its cradle, like him of whom we read in classic story, already is its strength evinced, and by its might shall the Alpean waters of public opinion cleanse from all its foulness and impurity the Augean stable of American slavery. What is it? It is the very Thermopylæ of American freedom; and by this little band, led on by some modern Leonidas, the Xerxes of oppression, and cruelty, and blood, shall be vanquished. Not more certainly did the proud Philistine, spite of his boast, fall before the stripling son of Jesse, the shepherd's lad, than shall the Goliah of slavery be slain by the stone from the sling of this Society. They fight in a holy cause, and David's God is theirs. (Loud cheers.) Speak not of their weakness. Who hath despised the day of small things? The oak, that stands unmoved amidst the storms of ages, and seems but the firmer rooted by the winter's blast, was once an insignificant acorn, dropped from the parent tree. Newton, the priest of Nature, and enthroned by the suffrages of all men, the prince of philosophers—Newton, whose star-like spirit shot athwart the darkness of the sphere, counted the number of the stars, ascertained their situation and distances, and weighed and measured the sun—was once a little boy, and learned to read his A B C. (Great cheering.) Do you ask what has it done? We reply, it has held up the system in all its odiousness to the public gaze—it has excited public attention, and, as the attention is directed, will the mind be affected, and the conduct influenced. It has roused opposition, and this is, indeed, a good sign, and by their rage the slaveholders acknowledge the power of this Society. It has set afloat the current of righteous principles, and this current cannot be restrained. Hopeless were the attempt. As well might we say to the waves of the majestic ocean, recede; or to the sun, when, in all his glory he has disappeared below our horizon, thou shalt not again arise; or to the lightning, that shoots athwart the darkened gloom, shine not, or bid the mighty thunder cease its noise. It is a power which human agency cannot overthrow, and before which tyranny and oppression shall fall. (Cheers.) The enemies of this Society are compressing elastic materials. In the natural world, when bodies act upon each other, and by their chemical agency produce new compounds, which cannot be permanently compressed, but must have vent, though, for a while, if covered in the earth, they may appear quiescent, they are at that very time acquiring potency and strength, by which the ground shall vibrate, and, by and bye, the earthquake, with the fearfulness of its devastations, shall declare their power. And like to this is the compression of the moral elements in America. If they give them not vent, in the liberation of their slaves, their country will be overthrown by the moral earthquake of revolution and anarchy. They have applied the high pressure to the steam power of freedom, but unless, through the safety-valve of this Society, they allow it to escape, like unto many of their own ill-fated steam-ships, will there be an awful explosion throughout the whole of American society. (Hear, hear.) The question is, what can we do? We can give to this little band our sympathy. We can tell them that they have our approval, and this will do much. It will cheer them onward. But we can weaken the power of their enemies. The stronghold of slavery in America is the church. Let the church here do its duty. Let the churches here expostulate with the churches there, because of their sin, and, if they repent not, disown them. When their ministers come to this country, let the first question be, 'Have you any thing to do with slavery? because, if you have, we have nothing to do with you.' Let British Christians tell the American churches, that we will hold no fellowship with those who buy and sell their fellow-men, who make merchandize of those for whom Christ hath died. Let us tell them that we view their zeal for the conversion of the [illegible] rights of humanity to the slave at their doors. That we care not a straw for their revivals, while they countenance a law which keeps the word of God from their fellow-men among whom they live. Tell them we will have no green curtains in the sanctuary of God to separate the whites from the blacks. Let British churches faithfully and honestly do this, and American slavery will tremble, will totter, will fall. The Free Presbyterian Church has done well. Let the Rev. Dr. Burns move, and the Rev. Dr. Willis second a letter of sympathy with the American abolitionists, and a letter of remonstrance with the American churches, in their assembly in Glasgow, in October next, and let other bodies of Christians follow this example, and mighty will be the results. (Cheers.) We say to the American abolitionist, Go on, your cause must prosper. Slavery is a blot which cannot remain amidst the glories of Messiah's reign. That is the reign of righteousness. Slavery is inconsistent with the dominion of mercy. It is a deformity which shall not mar the beauty of the picture which shall be exhibited, when this world shall own the sway of Him who came from heaven to earth, not to enslave, but to free, not to destroy, but to save the sons of men. (Great cheering.)

SELECTIONS.

From the Nantucket Inquirer.

The Bible.

It appears by a recent report, that there are 30,000 families in Pennsylvania without a Bible. [Nantucket Inquirer, July 22d.]

Well, suppose there are 30,000 families in Pennsylvania who have not the Bible. Does the fact excite our commiseration and sympathy? It is right that we *should* feel about it, but it is also right that another class of persons, to whom the Bible *is interdicted*, should be considered; and especially so, as some of us are occasionally called on in aid of the circulation of that volume. Those Pennsylvanians *are free, and can speak for themselves*; but there is a class for whom Wm. Lloyd Garrison and others are pleading, who *cannot* thus speak, and for whom the true philanthropist has long been pleading. Yes, and there are men and women in our country, who, like the English abolitionists, will labor in season and out of season, till the three millions of our own bleeding bondmen shall be disenthralled, and the chattel property shall become a man, owning himself, and feeling that his wife and children are to him, as our wives and children are to us. Glorious day! a day which has beamed upon the slaves of the British colonies, through the labors of a Wilberforce, and Clarkson, and Elizabeth Heyrick, and others, (the blessing of God resting upon their unceasing efforts,) and who, but for the labors of those devoted men and women, through obloquy, reproach and persecution, would not now be shouting hosannas in recognition of their deliverance. Let the anti-slavery advocate, here and everywhere, be excited to *renewed and persevering* action, in view of such cheering results to the laborers in this field who have preceded them.

And what a work has been done, and is now doing in this country, through a similar instrumentality! Who does not behold it, and *rejoice therein*, that the churches are awakening from their slumbers, and are beginning, *at this late period*, to inquire whether the startling truth which Wm. L. Garrison proclaimed 13 years ago, viz. 'That *immediate* emancipation is safe, and it is demanded by every consideration of duty, humanity, and religion;' and for the promulgation of which, he has almost suffered martyrdom. I say, whether that declaration, *then* so ultra and fanatical, so wild and visionary, is not now recognized even by the wise, and prudent, and calculating statesman and moralist, as being no longer problematical? Let us rejoice therein, for it is decreed that the slave shall be made free!

'Our countrymen in chains' are not only deprived of their liberty, but this very Bible is withholden from them, not only by statute law, but by the sanction of the agents of the 'American Bible Society' itself. Of this, official evidence is given in a trial in New-Orleans, which was reported in the 'Bee' of that city, and a copy of which a slaveholder forwarded to the writer hereof, that he might see for himself the action of this body. The President of the Society there, deposed in court that 'it was not the policy of the Bible Society to furnish that volume to the slaves;' and the individual who had the temerity to place a copy in the hands of an inquiring slave, was reprimanded for this breach of decorum, and a promise was made, that in future he would be more upon his guard, to see that the wicked institutions of the country were scrupulously regarded! And yet, every newspaper in the land will allude to the free Pennsylvanians who have not a Bible, all of whom *may have* one, if they choose, without a word of reference, perhaps, to those poor, despised fellow-beings, from whom that volume is withheld; yea, to whom *it is interdicted*, both by the State, and the very Church itself. It is well for the people to be admonished of those truths, that they may profit by the lesson which they inculcate.

S. S. Foster has prepared a pamphlet, in answer to inquiries suggested by the startling positions he assumed during his first visit to this island, in which, he informed me, he had embodied the action of the various denominations in our country, touching the institution of slavery; but, as I have seen only the introductory pages, in a single proof sheet, I cannot judge of the work. He told me, however, that he had written AS A SLAVE WITH THE CHAIN ABOUT HIS NECK; and he has, probably, brought out his full feeling, with reference to those professors who expose on the auction-block, to be sold as cattle are sold, members in religious profession with themselves!!! When I have seen the work, I can judge of it.

I have faith in the renovating principle of truth and righteousness, which is conspicuously abroad in the earth, and I rejoice in the belief, that, through the faithfulness of those who are accused, as the apostle Paul was formerly, 'of turning the world upside down,' that a more healthful state of things is at hand, yea, even at the very doors. Let us bear all things, let us hope all things, though the names of such, in the present day, be cast out as evil. I should rejoice if the blessed precepts of the gospel of Jesus could be placed within the reach of every human being, but I do not marvel that some are uninterested in the perusal of the Bible, when so many of those who are instrumental in distributing it, and who are its expositors, refer to its pages in justification of the life-taking principle—in justification of the law of Moses, 'an eye for an eye, and a tooth for a tooth,'—in justification of *human butchery*; of men's monopoly of the pulpit; of capital punishment; of interminable bondage and servitude; and, horrible as it may seem, of going out, even on the Sabbath-day, in the work of massacre and blood. (Read an account in the Journal of Commerce, over the signature of David Brown.)

The heart sickens in view of the sanction which is given to the life-taking principle by such men! These are ready to join in celebrating the '4th of July'—in celebrating the anniversary of the Bunker Hill Monument, as well as the anniversaries of the military and artillery companies in our country; and yet, of what do these tell, *but of deeds of murder and death?* 'Whoso sheddeth man's blood, by man shall his blood be shed,' is quoted as authority, notwithstanding the *whole tenor* of the gospel is in *direct* and *positive* contradiction to every species of retaliation and violence. The exceptions to those anti-christian views are becoming more and more numerous, as truth, and light, and knowledge, are diffused among the people, and it is in this way that society is destined to be purified.

But enough; 'I speak as unto wise men; judge ye what I say.' B.

From the Amesbury Transcript.

Slavery--Its Aggressions--Our Duties.

The natural tendency of power is to accumulate, and tyranny always grows stronger and stronger, the more and the longer it is indulged. The history of despotism all over the world, is but the history of this statement; but could we advance only the history of slavery in our own country, it would be proof sufficient to substantiate this point. There was a time when the slave system was small—a mere sapling, just starting from the earth; it has now become the giant oak that has withstood the storms of two hundred years—that has sent its roots to the very foundation of our government, and thrown its branches broadcast over the land, overshadowing every section, and scattering its Upas poison to blast every interest of the nation. It once crept along the earth, despised, and trodden under foot; it has now drawn its slimy coils to the very highest post of honor—enthroned itself upon the loftiest seat of the national capitol, around whose base its myrmidons cringe and bow—as they do its bidding. It has silenced the pulpit; purchased the press; and corrupted the body politic. It was once a bantling, which, if left alone, would die; we are now told that it is useless to act; so strong has it grown, that it must exist as a national institution. It once *begged* for its own existence; now it *demands* all that freemen value. Look at its aggressions. It has controlled our courts of justice, that the balance has hung unevenly, and the knife taken both the pound of flesh and the blood. It has elected our officers, and governed our legislative bodies; it commands the army and the navy—has the sword and the blood-hounds—the diplomacy and the treasury—and sucking, sucking, sucking still, with its horse-leech, hankering cries, 'GIVE, GIVE,' and the pulpit returns the answer, 'divinity'—the forum—'Bank'—the press—'Tariff'—the Whig—'Assumption'—the Democrat—'Free Trade'—and the mountain echoes to the plain, 'Cotton'—the voice comes back, 'Tobacco,' and the valleys and hills covered with an oppressed, varying, weary people, poverty stricken in the midst of plenty, and drained to bankruptcy from the change and the extent of the monster's appetite, give back the cry, 'Rice, Tobacco, Cotton—our great staples—encourage your own;' while humanity, unnoticed, lies bleeding by every cotton bale and rice tierce in the nation. It has blown up our meeting-houses with their altars and Bibles, and burned our public buildings—broken up our schools and public assemblies—silenced discussions, and destroyed the right of petition—taken away personal liberty, and the security of property—plundered our mails, and broken down our presses—mobbed, whipped, imprisoned, hunted, and put to death, our most valuable citizens: and committed the most gross and hellish outrages that ever disgraced civilized, ay, savage heathen life. We did not say that it has done any or all of this in every town, but ALL *has been done* in this *christian republican* land; and while we have demanded our rights as men—while we have cried out, 'I am an American citizen,' which, changing the word, would have shielded a Roman in the bloodiest days the mother city ever witnessed—we have been mocked, insulted, laughed to scorn. Men have railed at the begging suppliant, and wagged their heads at him as they passed.

We ask any one, not one that has suffered, that has lived in the world even—for these facts are known over its whole surface—they are the surprise of the barbarian upon the furthest shore that is washed by the ocean—they are the delight of despots within their castle-guarded walls—they carry sorrow and grief to the transatlantic patriot, who beheld our glorious morn, and weeps over our clouded noon-day; we ask any man, we repeat, if this be not a true picture of the American republic? And we ask those who care for themselves or their country—who have any patriotism left, any regard for God or humanity—those who would restore our good old puritan usages, bring back the halcyon days of the past, when right was esteemed above might, and man above property—we ask one and all, if the time has not come to retrieve our fallen fortunes, our lost honor; to make an effort for the rescue of liberty and right from the blood-dripping jaws of slavery? Is it not time to erect the dividing, the partition walls between freedom and slavery? for saying to the waves of destruction that are sweeping one after another over the land, burying in ruin all the loved institutions and cherished customs of our fathers, Thus far shalt thou go, and here shall thy proud waves be stayed? Has not the time come, even to-day, this hour, this moment, when we should know who are the foes of freedom?—for those who are not for us are against us, and those who gather not with us, scatter abroad. Oh that there might be a rallying around the old citadel of despotism which the enemy has built up in our midst, armed and defended as it is by the stolen livery of Heaven, and the lictors and fasces of the State, as our patriotic fathers, in the days of yore, gathered around beleagured Boston.

From the Amesbury Transcript.

Escape of Slaves.

We clip the following from 'The News,' published at St. Augustine, Florida. It was the first article under the editorial head, and had above it an American Eagle, with the American flag and a Liberty Cap:

ESCAPE OF NEGROES. Seven able bodied negro fellows made their escape from this city, on Monday night last, in one of the boats belonging to the pilots of this harbor. Two of them were owned by W. H. WILLIAMS, Esq., and were sailors on board of the schooner *Walter M*; one owned by Col. GUE; one by Gen. HERNANDEZ; one by J. M FONTANE, Esq.; one by JACOB MICKLER, Esq.; and one by Miss ASHE. These fellows have, no doubt, gone to sea, and will make for some of the Bahama Islands. They took with them the spy-glass, compass, and lead-line, belonging to the schooner *Walter M.* together with about 400 rounds of cartridges, and a quantity of provisions.

A detachment of soldiers were despatched in boats to Matanzas bar, on Tuesday, by the commanding officer of this post, for the purpose of intercepting them, if possible, should they have gone in that direction, but returned on Thursday without success.

In process of time, when the slaves shall better understand the situation of the British islands and the condition of their inhabitants, and when Texas having become a free country shall offer a retreat to fugitives, the escape of slaves will be as frequent to the South as now into the Canadas. It is not unfrequently now, that the Florida papers chronicle such events as the one given above. If they would save their slaves, they better not make sailors of them, or teach them the use of the 'spy-glass, compass, lead-line, or rounds of cartridges,' for with all their love for their masters and their condition, their better treatment and happy lives, they will be apt occasionally to make use of such information. But what we would particularly call attention to is this: the News states, that 'a detachment of soldiers were despatched to Matanzas bar by the commanding officer of that post, for the purpose of intercepting them.' It is of some importance for us to know who were these soldiers?—who was the commanding officer?—and what post is spoken of? The truth is, these soldiers were in the employ of the U. S. government—perhaps northern men under a southern officer—and they are paid from the hard earnings of northern mechanics, merchants and farmers. Here, then, is a case where the government has turned *kidnapper*, and the forces, kept nominally for the public defence, have been employed in *man-stealing—piracy*—at our expense. Will northerners longer ask, what have we to do with slavery?

From the Ann Arbor Signal of Liberty.

Progress of Liberal Views.

[illegible] the church and congregation lately under the charge of Dr. Beecher, (the *Second* Presbyterian Church in Cincinnati,) voted a unanimous call to our tried and respected friend Rev. J. P. Cleaveland, of Marshall. This proof of confidence and esteem will be gratifying to our anti-slavery friends, because the call was made, notwithstanding his well-known views upon the subject of slavery, and in spite of the *disinterested* efforts of some from abroad to create a prejudice against him on that account. The situation is one of the most important in the Western country. We have not learned that Mr. C. has come to any conclusion in reference to the proposed change in his location. Should he conclude to leave us, we doubt not he will continue to manifest the same manly and energetic opposition to the whole system of slavery which he has displayed among us. And since we have mentioned his name in this connection, we will say that his straightforward course on this subject has gained him a degree of respect and confidence from his fellow-citizens generally, which cannot be attained by that class of public speakers, whether laymen or clergymen, who try to maintain a non-committal attitude, who cannot tell whether the system of slavery is of celestial or infernal origin, or who apologize for the abomination on account of the '*circumstances*' under which it is '*involuntarily*' perpetrated. Mr. C. before large audiences, has expressed his convictions that this system of wickedness and cruelty is from the devil; and he regards it as one of the great obstacles to the progress of pure religion, which comes looming up from its infernal birth-place to curse the earth, to retard the progress of universal holiness, and to prevent the recognition of man's equality of rights. On this great and fundamental question, there can be no neutral ground. Gentleman may show their learning and logical acumen by attempting to draw nice distinctions, and propound acute casuistical questions; *but on these the battle will not be decided.* Those who amuse themselves in this way, can enjoy the satisfaction resulting from their profound investigations; but they will exert little influence in the great struggle that is marshalling between liberty and slavery. Public attention cannot be called off by small collateral issues. The great question is, 'Is slaveholding right or wrong?' The question presses itself on the minds of millions of freemen, and ere long they will render a verdict which will sweep it from the land. The names of those who have nobly contended for the rights of man, and the honor of Christianity, will then be had in reverence; while the imbecile and puerile course of those who spent the period of this contest in inefficient efforts to make slavery and liberty amalgamate in all their religious and political relations, will either be forgotten, or their childish attempts to compromise truth and righteousness will be cited as lamentable proofs of the folly and imbecility which may be displayed, even by men standing high in public estimation.

From the Baltimore Weekly Visiter.

The Baptists too in Trouble.

The position taken by the Vermont Observer, a Baptist paper, on the subject of northern and Southern co-operation in the missionary enterprise, described by the following extract from one of its editorials, strikingly corroborates our frequent statements of startling facts and anxious fears with regard to the accumulating slavery difficulties in the American churches:

'We are released from co-operation with others only on one of the three grounds—1st. Impossibility of co-operation. 2nd. The promise of a greater amount of good being accomplished by a division of labor. 3d. The fact well ascertained, that by our co-operation, we are countenancing some serious, grievous error in doctrine or practice, of which those may be guilty with whom we co-operate. We conceive that any or all of these causes may justify, nay demand a withdrawal from those with whom we have hitherto labored, provided that we have first used all laudable efforts to reclaim our fellow-laborers from the sin of which we complain. Believing, as we do, that the Baptists of the North ought to make a united appeal to the Baptists of the South, stating their grievances, and entreating them to remove the cause thereof, and also by a full delegation, in the next Triennial Convention, meet the delegates from the South, and by personal appeals, endeavor to influence them to set about the removal of slavery from among them;—we think the time has not come for a withholding of our co-operation. Let these things be done, and then if the Baptists of the South will not repent of their sin, and regard the wounded feelings and conscientious appeals of their brethren at the North, then withdraw.

The above is but one of the many indications of the troubled state of the Baptist church, on account of slavery, which we have lately noticed. We have seen somewhere, a long article from the Rev. William Henry Brisbane, late a citizen of South Carolina, and the owner of thirty slaves, (since emancipated,) in which a new Baptist organization is openly and urgently proposed. What will our numerous Baptist readers in Virginia, and elsewhere southward, think of these facts? facts which they ought to know, though kept from them, as usual with that class of prints, by their own southern church organs.

From the Albany Northern Star.

The National Convention

Has passed off, and doubtless many of our readers are anxious to know what has been done. We regret that it is not in our power to satisfy a large number of our correspondents in regard to this subject.

We know nothing except what we have been able to gather from the papers about 'fine speeches,' 'eloquent addresses,' &c. The delegates have returned home, and we hope they will not neglect to display somewhat of a go-a-head spirit so manifest in their resolutions and addresses. That the designs of this Convention, if we understand them, may be fully and effectually carried out, the delegates should embrace the earliest opportunity of laying before their constituents the plans devised for their accomplishment.

We regret to learn by a letter in the last Liberator, that resolutions were adopted in relation to the third party, which we believe will not meet the approval of the colored people generally, and which, we are confident, many who exercise the right of suffrage, will not be governed by. We cannot imagine where the leading spirits of that Convention obtained the right to identify the colored people with any party, and we consider it one of the most barefaced assumptions of the rights of the people ever perpetrated. In the call issued by the committee for the Convention, we can gather nothing that could lead the people to suppose that such a step was in contemplation; and if it was in the minds of the committee—if that was one of their leading objects, they have deceived the people, and will certainly receive their reward. We have ever been opposed to mixing politics with the abolition cause, because we cannot believe that it will ever break a single link in the chain of slavery, or benefit the free people of color at the North; and lying, as we do in many of the States, at the mercy of both the great political parties, and petitioning as we do, yearly, for the restoration of our rights, we consider it consummate folly to advise our people to identify themselves with either. We have no doubt there are good and bad men in both parties, and though the third party are composed entirely of good men, as many very foolishly believe, *we* are very much mistaken if there are not many among them who bear the name of abolitionists, while they are destitute of the spirit. By men's *works* are they judged.

Our friends of a contrary opinion, of course, have a right to enjoy it, but we cannot see what right a few individuals who, perhaps, possess the property qualification for voting, have to sacrifice, for such we consider it, the interests of those who do not possess it, simply to gratify their own desires.

We conclude, however, in the good sense and judgement of our people, especially those who vote, and leave the subject for the present with them, as we intend to take it up again before long.

The proceedings of the Convention, we are informed, have been left in the hands of Mr. C. B. Ray and others, to prepare for publication.

From the Rochester Evening Post.

Anti-Slavery advancing South.

ANTI-SLAVERY IN KENTUCKY. The following, from the Louisville (Ky.) Advertiser, a Democratic paper, would seem to show that anti-slaveryism is gaining ground, even in the slave States. The Mr. Thomasson spoken of, is the Whig candidate for Congress in the Louisville district, with, we should think, but slight chances of success, if the feeling manifested by the editor of the Advertiser be a specimen of the feeling of the district generally:

'Mr. Thomasson, we understand, in his speech on Tuesday evening, again avowed his *anti-slavery* sentiments, and repelled, with scorn, any concealment of them. He even goes a step farther than we believed (reckless as he is) he would dare to do before any enlightened community of slaveholders in the country. He stated, we are credibly informed, that, at the time of the exciting agitation of the Missouri question, he was opposed, on constitutional grounds, to her admission into the Union, and *still condemns* the policy and constitutionality of her reception into the confederacy. He continues to allege his unequivocal hostility to the admission of Texas among our sovereignties, with the *stigma of slavery* on her escutcheon—and, in fine, is about as thorough an abolitionist in theory, as can be found outside of the LIBERATOR OFFICE or the WORLD'S CONVENTION. If he isn't a pretty teapot for a representative in Congress from old Kentucky, *we are no Democrat.*'

☞ THOMASSON is ELECTED. Look out, Mr. Advertiser, that you don't get scalded with *hot tea* from this anti-slavery 'teapot'!—Y.

ANTI-SLAVERY IN MARYLAND. A correspondent of the Bangor Gazette, residing in Baltimore, makes the following statement, in

From the Quincy Patriot.

Abolitionism is Going Down.

Abolitionism is indeed going down in a way very much to the joy and satisfaction of the friends of humanity. Down East and down West, down from centre to circumference, radiating to every point of the compass, shedding its holy and redeeming influence on the minds and hearts of the people, who, in relation to this subject, have been sitting in darkness and in the region of the shadow of death. It is also going round the world, pervading every civilized community—round among the churches—round in every class of society—round in every State, county and town. It has been going round and round this good town of Milton, seeking admission through Dorchester and Dedham, Randolph, Weymouth and Quincy, for about as many years as the priests with their trumpets marched round the walls of Jericho *times* before they fell, until at length it has found an entrance, not however by a breach made in the wall by violence, for the abolitionists use no such means, but, by an open door that has been set before them by a more enlightened philanthropy, have at length, at least for once, been kindly permitted to plead the cause of the poor slave in one of the meeting-houses in this town, which, until now, have been closed against them, as also every public and private hall. It is, therefore, with much satisfaction we are able to announce to the friends of the cause, that, pursuant to a notice which, we are happy to say, was published from every pulpit in Milton, and from most, if not all, in Quincy and Dorchester, that a meeting was held at the rail-way meeting-house in this town, where a large and respectable audience were addressed by our talented friend and eloquent advocate of the old school abolitionists, WENDELL PHILLIPS, of Boston.

Mr. Phillips treated the subject generally, glancing merely at the more important points, which for want of time he was unable to go into in detail. He spoke of the injustice and cruel wrongs done to the slave, not so much as to what related to their physical sufferings, however intolerable these might be, but to the more cruel robbery perpetrated upon them by slave law and by the slave master, by whom they were deprived of the means of acquiring the knowledge necessary to promote their present happiness, improve their moral condition, or secure their eternal well-being through an acquaintance with the holy scriptures, which the apostle Paul affirms 'are able to make us wise unto salvation'; but of all such advantages they are robbed and despoiled, and their very intellect virtually blotted out.

He noticed the lamentable and mortifying fact, that so large a portion of the Church and the professed ministers of the gospel were lending their influence, directly or indirectly, in support of this man-embruting, soul-destroying, and God-dishonoring system of fraud, robbery and oppression. He mentioned the case of an agent of the American Bible Society in New-Orleans, who, for proposing to give a Bible to a slave, was brought before their courts, and only escaped the vengeance of their slave law by pleading ignorance of its heathenish prohibitions, in which plea he was sustained by officers of the Society, whose professed object it is to give the Bible to all the world of mankind, in stating to the Court that they had no intention whatever of giving Bibles to the slaves; so the agent was discharged, with a severe admonition to beware in future. He showed clearly, that the North as well as the South were responsible for these heaven-daring deeds of wickedness, barbarity, injustice and cruelty perpetrated under the accursed institution of American slavery, as nothing of the kind could be enacted in the District of Columbia and the capital of the United States, but by the concurrence of northern senators and representatives. But it were vain for me to attempt to do him justice in a mere bird's eye view of his deeply interesting and eloquent address; he must have been heard to have been appreciated. May God bless him and his faithful coadjutors, for their untiring labors and stirring appeals in favor of the poor afflicted bondsmen, and may his faithful exposition of the glaring hypocrisy of the nominal professors of Christianity prove a word in season to lead many to a serious examination of themselves and their course, and result in their conversion to that religion which is pure and undefiled, with the plague-spot of slavery and its numberless sins and foul corruptions.

We rejoice in the increasing sympathy manifested among the people in this vicinity in favor of emancipation, liberty and equal rights, irrespective of cast or color, and earnestly hope and pray that abolition may thus continue to go down and go round until it has gone down deep into every heart, and round the whole length and breadth of the land, and in every circle of society, and then will ... moved from the necks of the oppressed, and every chain and fetter be broken from their limbs, and the shout of joy and thanksgiving ascend up to God. May God in his mercy hasten the consummation.

Yours, with respect, JOHN RAND.

☞ The Quincy Patriot, in making mention of this address of Mr. Phillips, says—'His remarks were to the purpose, well calculated to arouse the mind dormant on this subject, and to impress by his argumentative strain of facts and eloquence the justness and importance of helping the cause along.

No lecturer is better qualified to awaken an interest in this heaven-born movement than Wendell Phillips, and all we hope is, that every one luke-warm in the cause of the colored man would attend and listen to the truths which he utters.'

From the Philanthropist.

Violence in the South.

We have noticed in the papers, lately, many accounts of outrages perpetrated by slaves. In some instances, the provocations have been specified, in others, we are left to guess at the causes. Scarcely any respectable prints now think of charging these deeds of violence on the influences of the anti-slavery movement. The Philadelphia Mercury, however, will have it that anti-slavery men are responsible for them all. As if it were not in the very nature of crushed humanity to rise and avenge its wrongs. We can assure the people of the South, that the anti-slavery citizens of the North as sincerely deprecate violence on the part of the slave, as they severely denounce the wrongs that provoke the dark spirit of revenge. And we can assure them of one thing further—the very anti-slavery movement which they are endeavoring to annihilate, is the bulwark of their safety. Could they succeed in their infatuated efforts, could they shut every mouth on the evils of slavery, arrest the measures looking to the overthrow of the system, the consequences to themselves would be dreadful. It is the hope of relief from the pacific measures of the anti-slavery enterprise, which preserves the peace of the South. We know whereof we affirm.

William Leggett.

This distinguished writer, it is well known, was a democrat of the hard money and free trade stamp. He believed that the use of credit as money was dangerous to the well-being of society, and that restrictions on trade were hostile to national prosperity. Carrying out his general principle of devotion to freedom, he early espoused the anti-slavery cause. For this he was denounced in 1835 by the Democratic Republican General Committee: but the denunciation did not terrify him or shake his steadfast adherence to his convictions of right. He exclaimed, 'The stream of public opinion now sets against us, but it is about to turn, and the regurgitation will be tremendous. Proud in that day may well be the man who can float in triumph on the first refluent wave, swept onward by the deluge which he himself, in advance of his fellows, had largely shared in occasioning. Such be my fate; and, living or dying, it will, in a measure, be mine. I have written my name in ineffaceable letters on the abolition record.' Leggett was afterwards appointed by a democratic President to a foreign mission, whether with a view to get rid of his bold declarations in favor of liberty, thought to be hurtful to democratic unity, or with a sincere desire to do him honor, we do not undertake to determine. He accepted the appointment, and soon after died. The resolution condemning him, has since been EXPUNGED from the minutes of the Committee. And the very memory of the existence of the Committee is only preserved from oblivion, by the immortality of dishonor to which its denunciation of Leggett has consigned it. —*Philanthropist.*

Disgraceful Row.—While an abolition lecturer was speaking at the Campbellite Baptist church, opposite the Bank, on Saturday night, a mob of half-grown boys and men, to the number of a hundred or more, assembled about the building, and commenced throwing eggs through the windows. The congregation began to disperse, and some of them were struck with these missiles.

It is thoroughly disgraceful to the city that such scenes should occur within its limit.—*Dayton Jour.*

IRELAND.

O'Connell Again, on American Slavery.

At a meeting of the Loyal National Repeal Association, held in Dublin, on the 28th August—

Mr. John O'Connell read a letter from Mr. D. T. Disney, Corresponding Secretary of the Irish Repeal Association of Cincinnati enclosing a bank order for 113*l* 10*s*. In the leter, which was very lengthy, the writer discussed in detail, the subject of slavery in the United States, and endeavored to show that those who countenanced the system, were not as worthy of reprobation as the Liberator supposed. Mr. J. O'Connell, in common with other gentlemen present, appeared o be highly indignant at some of the sentiments contained in this letter. He said he was disgusted in reading it, and was almost inclined to throw it out of his hand. (Hear, hear, from Mr. Steele.)

Mr. O'Connell confessed with sorrow, that there was much in the letter which excited his indignation, disgust, and regret. It came from one of the free States—from the State of Ohio; and the remittance which it enclosed was, consequently, such a gift as they might conscientiously receive, and feel grateful to the givers, for the testimony which it conveyed of sympathy and affection; but, at the same time that he made this free admission, he thought it a duty imperatively incumbent upon him, to express in terms as distinct and emphatic as language could convey, his unqualified dissent from the doctrines propounded by the author; (hear, hear.) and indeed it was a bitter reflection, to think that human nature could be so degraded, that men who had not even a personal or pecuniary interest in the upholding of slavery, should be so base as to come forward and volunteer their services as its advocate. [Cheers.] That human beings—and they, too, Irishmen—who could not even plead in extenuation for their criminality the paltry, pitiful excuse of being stimulated to countenance slavery by motives of personal interest, should wantonly put themselves forward as the enemies of the wretched slaves, and as the friends of their oppressor, argued a degree of heartlessness, which, for the honor of human nature' he was sorry should be found to have any where an existence. Oh, shame upon them who, calling themselves Irishmen, could act such a part! The Latin proverb of '*Cælum non animum mutant qui trans mare currunt*—they change the climate, not their hearts, who leave their native shores, was reversed in their case, for the expatriated Irishmen who defended or justified the practice of slavery, changed not merely their climate, but altered altogether the constitution of their minds, and divested themselves, to their eternal dishonor, of those genial feelings of the heart which were considered as indigenous to the soil of Ireland. They had thrown off the high spirit of chivalrous devotion to liberty which was supposed to be characteristic of Irishmen all over the world—they had altered, so to speak, the very nature of their blood, and were as stiff, as stark, as cruel, as heartless, as if they had been born slaveholders. There was in the letter which had just been read, an impudent assertion of superiority over the negro race, which was calculated to excite at once the ridicule and honest indignation of every right-thinking man. They also took occasion to attack the abolitionists, and would have us believe, forsooth, that the slaveholders were thwarted in their philanthropic designs by the abolitionists, who, by insisting on the demolition of slavery, stopped and impeded that amiable class of men in some imaginary career of benevolence. [Hear, hear, and cheers.] It was not the case—this statement was utterly at variance with the fact; and even were it otherwise, was this any reason why men should be found to palliate and justify the hateful practice of slavery? But this was nothing more nor less than an empty, frivolous pretence. When the Irish people were struggling for emancipation, how often were they not told the same story. How often were they not told that they were injuring their own cause by the energy of their exertions, and that they would have been emancipated long since, were it not for the violence of the popular leaders, and their threats against Protestant dominion, which rendered it unsafe for England to emancipate us, although all the world now acknowledges that the Irish people worked out their own deliverance from bondage, and that it is to themselves alone they have to be grateful for the achievement of emancipation. He meant to move that this letter be inserted upon the minutes, and that it be referred to a Committee of the Association, to consider it in all its details, and draw up a befitting reply. That reply would formally embody the sentiments of ... Association, and he was now only glancing in a cursory manner over some of the most prominent points. The letter talked of the inferiority of the negro race, but was it not a curious fact, that notwithstanding that alleged inferiority, the negro women were mothers of the children of those who persecuted and oppressed the negro? Their children were the children of negro women. Black women were the parents of their children, and yet, with the same breath wherewith they admitted this fact, they had the audacity to assert that the negro race was an inferior race to that of the whites; but it was a lie—a notorious lie. The negroes had, in some respects, the superiority over the white race—in gentle feelings, and in the kind and affectionate impulses of the heart, the negro had a decided advantage over the white man; and in the noble quality of gratitude for favors conferred, he was infinitely the superior of the man who oppressed him. And if there was an inferiority, to what was that inferiority to be traced—was it not to slavery? Yes, surely it was. The yoke of thraldom broke the spirit, and brutalized the mind of him who was subjected to it; and the saying was as old as Homer, that the hour which deprived a man of his liberty, took away one-half his worth. The alleged inferiority of the oppressed man had from time immemorial formed the favorite argument upon which the oppressor relied for his justification. When the British government applied to an Arab chief in Africa, with a request that he would give up seven or eight British subjects which had fallen into his hands, and that he would not be guilty of the atrocity of making white men slaves, what was the reply of the Arab? He refused to comply with the application of the British government, saying that the men in question were much better off in Africa than they could be in England, and added that the white men were a debased and degraded order of beings—that they were inferior by nature to the black, and that, in fact, they were only fit to be the slaves of the Africans, who were evidently designed to be their masters. Could those who wrote that letter forget the case of John Adams, an American sailor, who, having been shipwrecked upon the coast of Africa, was doomed to slavery by the natives? For three years he continued their slave, and when he was liberated, at the expiration of that period, it was proved that his intellectual powers had been so impaired by his bondage, that he was utterly unable to give any account of himself. He had lost his native language, without having acquired that of the people amongst whom he lived; his heart was broken, his spirit was crushed, his mind was gone, and he was an object of universal pity. Such were the debasing effects which slavery had produced within the short period of three years, upon a free-born citizen of free and independent America. [Hear, hear.] So, too, with the negro. His oppressors first brutalized him, and then taunted him with being brutal. England's treatment of Ireland was exactly a case in point. The English government passed penal statutes, making it felony for the Irish to educate their children, and then they turned round upon the people of this country, and exclaimed with indignation, 'How ignorant you are!' [Hear, and cheers.] They talked in that letter of the hardship that the abolition of slavery would be to parties who had property in slaves, but he met this argument by a distinct denial of any man's right to have property in his fellow-man. He denied that man could be the property of man; and oh, was it not melancholy that they who were most energetic in denying the truth of this proposition should be citizens of a state in the manifesto of whose Constitution these words were found—'We take these truths to be self-demonstrated—that all men have inalienable rights, and those rights are, life, liberty, and the pursuit of happiness.' (Hear, hear, and cheers.) There was their assertion; but their practice was to limit those rights to a mere section of humanity. (Cries of hear, hear.) Talk to him (Mr. O'Connell) of injuring the interests of slaveholders? What were their interests to him? He could have no compassion, no sympathy for a man who had property in his fellow-man. The citizens of the United States would not for an instant brook the idea that the black negro should claim the right of having property in the yellow American, and why should the reverse of the proposition find favor in the eyes of any man who pretended to Christianity? They talked in that letter of the Constitution forbidding the abolition of negro slavery. The State of Massachusetts had decided that such was not the principle of the Constitution. But he would not stop to discuss this point with them. He would take the argument in its full force, as they contended for it, and ask them what was their conduct, even in their own showing? In the District of Columbia, where the Congress assembled, there was no constitutional law in existence ordering that slavery must continue. They could abolish it there if they chose, but instead of doing so, they had passed a law to debar negroes from the last resource of misery—the right to petition. Was there ever heard of such an insolent mockery as to boast of liberty in a land where such things could exist? And then, as to the idea of refusing to emancipate the slaves through a fear that they might make a profligate use of their liberty and turn on their masters, this was but a mean and paltry pretence, worthy of the corrupt heart and imbecile intellect of the man who could lend himself to the atrocity of trafficing on the bone and sinew of his fellow-creatures, made after the same image as himself, and heir to the same eternal promise. Was not the same objection urged against the manumission of the slaves in the West Indies, and yet the day of their emancipation has passed in tranquillity and thanksgiving instead of in deeds of violence and retaliation. Five years had elapsed since then, and during that period the conduct of the negroes was beyond all praise. Instead of turning round upon their masters and committing acts of vengeance and retaliation, they demeaned themselves in a manner to challenge the admiration of the universe; and it was admitted on all hands that no peasantry in the world could be better behaved than the negro peasantry of the West Indies. So much for the inferiority of the black man. This document of the Cincinnati Repeal Association was one which should be calmly and deliberately reviewed in every point of view in which it could be taken, and he meant to move that it be referred to a committee of the Association to draw up a full and suitable reply to it in all its complicated details. (Hear.) For the present he was only addressing himself in a brief and cursory manner to some of its prominent points. The writer talked of its being the manifest interest of the master to take care of his slave, and hence he inferred an inference in favor of 'slavery.' As to the idea of the master permitting other persons to abuse and maltreat their slaves, this was a charge, of which, bad as they were, he would willingly acquit them. But what merit did they deserve on this plea? They would not let a stranger cuff, kick, or abuse their slaves, to be sure, but their motive for this magnanimity was identical with that which prevented them from permitting anybody to kick, cuff, or abuse their ox, their ass, their horse, or their dog, merely because the effect of an injury thus received might be to incapacitate the injured animal from contributing, by his physical exertions, to the aggrandisement of his avaricious master. To this extent, no doubt, the slaveholders were entitled to the advantage of this argument *quantum valeat*; but what further interest, he would ask, had the master in the well-being of the slave? The interest of the master in the slave only existed as long as the wretched victim of his bondage was able to toil and work—it was an interest which existed as long as vigor existed in the blood of the slave—as long as power was centred in the thews and sinews—but when his physical powers were paralyzed by age or disease, where, then, was the interest of the master in the slave? But not the least evil of slavery remained yet to be noticed, and it was through that the victims of this hateful 'institution' were debarred from the blessings of education. In every slaveholding State it was a statuteable offence, visited with most severe penalty, to teach a negro to read or write. They were doomed to ignorance—they were fated to be benighted in intellect—not only was the book of science closed against the negro, but the book of life also. And it must be observed that this was true, not only in the case of the negro who was in actual slavery, but also in that of the slave who has been set free. The 'free' black man in South dare not learn his letters, for a ban was put both on the education of the slave and that of the free man of color. But he had taken up too much of their time with this sermon against human liberty. (Hear.) Slavery was the dishonoring blot which marred the beauty of the star-spangled banner of the West, and there was no nation in the world so degraded as America, by her pretence to liberty, and her practice of slavery. He begged leave, in conclusion, to move that the letter just read be referred to a committee of the Association, whose duty it shall be to prepare a full and suitable reply thereto.

Mr. J. O'Connell seconded the motion.

Mr. Steele—Mr. Chairman, I do not rise to give a ... and seconded by John; but I just quietly submit to the calm consideration of this assembly whether we ought to refer to our committee an address of persons of a non-slaveholding State, which address is deeply disrespectful to our moral leader. (Hear, hear.) If it came from slaveholders, and that they slated O'Connell for his denunciation of the infamous criminality of slaveholding, and of slave-breeding, why, on the principle of the *lex talionis*, I could not think it out of the ordinary course of the working of, alas! imperfect human nature, that as he slated them, and justly, they should unjustly in reciprocation slate him. (Hear, hear.) But, Mr. Chairman, in this case persons, non-slaveholders themselves, make the most noisome and disgusting, shallow, sophistical defence of slavery, and in that defence have the blackguardism to assail the sanctified character of the august moral regenerator. These Irishmen are out of Ireland; thank heaven! Ireland is not infected by their existence upon its soil. Oh, it is many a dry eye that is after their retiring from Ireland. (Great cheering.)

Mr. O'Connell—Does my friend imagine that any compliment could be paid to me which I would value half so highly as the abuse of the friends of slavery? I have earned this distinction dearly—I have enjoyed it all my life, and my great claim on the affections of my countrymen lies in this fact, that every man who loves slavery essentially hates me. (Loud cheers.)

Mr. Steele—I press the matter no farther, but leave it where it is; the more the base palliators of slavery abuse Dan, the more they exalt him. (Hear, hear, and cheering.)

Motion put and carried.

COMMUNICATIONS.

Non-Resistance Convention.

Agreeably to previous notice published in the Liberator, and given in the adjoining towns, the friends of the non-resistance enterprise assembled at the town house in Abington. The Convention was not held on the 22nd inst. as advertised, but on the 23d, on account of the inclemency of the weather on the former day.

The meeting was called to order by Samuel Dyer of Abington; whereupon, Rufus Bates, of Hanover, was called to the chair, and H. H. Brigham, of Abington, appointed Secretary.

A motion was then made to choose a business committee, which called forth some discussion Bro. S. Dyer thought the better way would be, to let each one present such subjects for discussion as they might think proper. This course was unanimously adopted.

The first resolution was presented by Bro. Dyer, and read as follows:

Resolved, That no individual, community or nation, has the right to inflict the punishment of death in any case whatever: that such punishment is cruel, unjust and oppressive, subversive of the best interest of society, and wholly at variance with the spirit and precepts of the gospel.

The resolution was spoken to by John Allen of Rockport, Asa Brett of Stoughton, J. M. Spear of Weymouth, and Lewis Ford of Abington, after which, the resolution was adopted unanimously.

The following was presented by Bro. J. Allen, and after being discussed by him and others was, unanimously adopted:

Resolved, That the same requirements, or gospel principles which forbid the infliction of capital punishment, will also forbid the exercise of the penal power by human beings in all cases whatsoever.

Bro. L. Ford, in speaking to this resolution, said that a minister in Abington, had said to his parishioners, that he considered the individual who went to our Legislature with a petition asking for the abolition of capital punishment, the same as though he asked for the abolition of the Bible! The minister's name being called for, Mr. Ford said he had no objection in giving it. He said it was from the Rev. Mr. Pierce, pastor of the fourth Congregational church in Abington. Mr. Ford was of the opinion, that the best way to reform the clergy, was first to reform the people, and then the people would reform the clergy.

The following preamble and resolution were presented by H. H. Brigham, and after being spoken to by J. M. Spear, J. Allen, A Brett, L. Ford and Richmond of Abington, in its favor, the preamble and resolution was unanimously adopted:

Whereas, the great Master of Christians, and Prince of Peace, has expressly enjoined upon his followers, and those who act on the principles of his kingdom, to resist not evil, to love and forgive their enemies, to overcome evil with good, to revenge not, to love those who dispitefully use and persecute you, to suffer wrongfully, to bless and curse not, to be like sheep in the midst of wolves, and harmless as doves: and whereas, the kingdoms of this world are based on the life-taking principle, and administered on the principle of an eye for an eye, and a tooth for a tooth, principles directly adverse from those on which Christ and his kingdom is based and administered; therefore,

Resolved, That we cannot, as followers of Him, take part in, or support the governments of this world, without a direct violation of the principles of Christ's kingdom.

The remarks made on the above preamble and resolution were very interesting. Bro. Spear stated some facts in regard to the execution of Cummings, a few years since, at Taunton, which were truly affecting. He said he was in Taunton soon after the execution of Cummings, when the sheriff of Bristol Co. came to him and said, 'I wish you would do all that is in your power for the abolition of capital punishment; I fear' said he, 'I have hung an innocent man. Cummings always said he was not guilty of the crime he was about to suffer for. On the morning of the execution' continued the sheriff, 'I very affectionately put my hand around the neck of the unfortunate man, and said to him, friend Cummings, there is now no hope of your being pardoned—you are about to die—tell me whether you are guilty or not.' '*I am innocent*,' said he. Better, said Mr. Spear, that ninety and nine guilty persons should escape, than that one innocent person should be hung. It was not the sheriff of Bristol County that executed that innocent being, said Mr. Spear, no; it was the people of Massachusetts, and they are accountable for it.

Mr. Spear said he had visited Mr. Leavitt now lying under sentence of death in Plymouth County jail. When I was there, I was informed that for the last ten months not one of the Orthodox ministers of Plymouth had visited him. There was also a revival in Plymouth at the time, but none of the converts had been in to see him. He had received one visit from the Unitarian clergyman, and this, at the time Mr. Spear was there, was the only visit Mr. Leavitt had received from the clergymen of Plymouth! Mr. Spear spoke very feelingly, and his remarks were well received. They must have left a good impression.

Bro. Asa Brett of Stoughton, offered the following resolution, which was adopted, after being spoken to by him, Allen, Ford, and others in its favor, and by Levi Reed of Roxbury, in opposition:

Resolved, That the vicious and criminal are deserving of equal pity and compassion with the man who is afflicted with physical diseases.

Mr Brett addressed the audience in favor of the above resolution at length, and very eloquently. Being a Washingtonian, he knew how he ought to feel towards those who are despised and rejected. The more guilty an individual, the more compassion, said Mr. Brett, should we have for him.

The last resolution was offered by H. H. Brigham, and was unanimously adopted. It reads as follows:

Resolved, That we view with shame and indignation, the recent celebration, on the completion of the Bunker Hill monument, and we hereby declare before the world, that we have no sympathy whatever with it.

Bro. Samuel Dyer, in speaking to this resolution, gave us some account of a military parade, held not long since at South Abington. There were several companies on duty, together with about eighty persons, dressed out in complete 'Indian style.' Here they were, said Mr. Dyer, mimicking, and performing all sorts of manœuvres; imitating their fathers in war before them. At this 'sham fight' was a clergyman, a deacon, and most of the members of the two Orthodox churches at South Abington, enjoying the fine sport, and taking as active a part as any in hilarity and merriment, drinking beer, shooting, &c. I will not report, for the sake of the honor of the clergy, what Mr. Dyer said, was said by the clergyman in regard to himself, and the occasion.

These are the men, said Mr. Dyer, who profess to be the lights of the world, and crying out 'infidelity,' &c. against those who are speaking out against ... proceedings. I called on several professors of religion before I came to this meeting, and urged them to attend, but to no effect. Some of them did not approve of discussion, as it unsettled their minds, and others said there was a deep laid 'plot' at the bottom of these movements. (Yes, said Mr. Brett, interrupting him, tell them there is one—a deep one too, 'tis *Christianity*.) If this is so, said Mr. Dyer, I want to know it,—I want people should get up here, and tell us about this plot—tell us what it is, so we may govern ourselves accordingly. No one offered to sustain the charge. Mr. Dyer spoke farther on the position now taken by the church and clergy, in regard to the subject of non-resistance. He was followed by Samuel Reed of East Abington, who gave us a pretty good speech. His remarks were well received.

We had quite an interesting meeting, and cannot but hope it will do some good. The presence of friends Spear and Allen added much to the interest of the Convention, At half-past six o'clock the Convention adjourned, *sine die*.

RUFUS BATES, *Pres.*

H. H. BRIGHAM, *Sec.*

Abington, Aug. 28th, 1843.

Position of Church and Clergy.

Who can doubt that the time will come when the people will look back with the same feeling, in regard to the want of faith which the clergy exhibit in the anti-slavery enterprise, as temperance men now do to the time when Dr. Beecher, in 1812, brought up the subject of intemperance before the General Association of Connecticut, and inquired if nothing could be done to stop its awful progress? They chose a committee to inquire into the subjest, who reported, 'That after prayerful consideration, they came to the conclusion that nothing could be done'! These thoughts occurred to my mind on reading the following passage in Rev. Dr. Wisner's letter to the editors of the New-York Observer: 'We ought not, in an ecclesiastical judiciary, to meddle with one of the civil institutions of the country.' Abolitionists do not ask them to meddle with the civil institutions of the country, except by the standard they (the clergy) have erected, and treat the man who robs the slaves of their rights, of their earnings, of their wives and children, as they would the man who would steal a peck of potatoes from his neighbor. Would they not excommunicate a person who should fall down and worship a golden image, even if the laws of the country commanded them to do it? Would they not think a man unworthy to come to their communion table, if he, from the fear of man, should refuse to ask a favor of God for thirty days if John Tyler, like king Darius of old, should command him not to? Would the Doctor think it meddling with an institution, to withdraw christian fellowship from such persons? The Doctor's position might be true, if minister and church member did not hold slaves, and were not, some of them, under a solemn oath to support an instrument which they think is the corner-stone of American slavery. The following letter, sent by a member of an orthodox church to its officers, will illustrate the truth of this last remark:

'*To the officers of the Second Church in* ——:

BRETHREN—It is well known to you, that when I bore my testimony against the position of the church in regard to negro slavery, one of the brethren remarked, that the Constitution of the United States sustained slavery, or that it was Constitutional, and the church had nothing to do with it. Slavery, I think you will admit, is a sin; many evangelical churches in the country have pronounced it a sin. If so, then the Constitution is an anti-christian instrument, and consequently antagonistical to the kingdom of JESUS CHRIST; and that brother is under solemn *oath* to support it—has sworn allegiance to the anti-christian instrument. I would inquire if this is not worthy the special considerrtion of the church?'

No answer has been taken of this letter, which was sent more than a year ago.

When I connected myself with the church, I felt it my duty to make a public profession of religion. I also feel it my duty to protest against the position of Dr. Wisner, Hubbard Winslow, and other orthodox clergy, with reference to slavery; also against the proceedings of the General Assembly, the Massachusetts Association, and other similar bodies; and I exhort my brethren (laymen though they may be, like myself, with little influence) to speak out. Let the religion that you profess be brought to bear with mighty power against slavery, this enemy of the religion of Christ. Many of you would feel deeply on this subject, and would act strongly, if you were not under other influences. Let me remind you that you cannot shift off your duties and responsibilities on to the clergy or other persons; then speak out, brethren, for the groans of the slave rise to heaven, from this professed enlightened Christian land. Shall professed Christians be silent? If you honor the religion you profess, which has been accused [and convicted] of upholding slavery, speak out.

HIRAM W. BLANCHARD.

Neponset Village, Dorchester, July, 1843.

THE LIBERATOR

BOSTON:

FRIDAY MORNING, SEPTEMBER 29, 1843.

Letter from the Editor.

NORTHAMPTON, Sept. 17, 1843.

MY DEAR FRIEND:

Since the unfortunate accident which happened to my wife and my aged mother-in-law, by the upsetting of the vehicle in which they were riding, (partly through my own unskilfulness,) I have been too much distressed in mind, and too busily employed in discharging the peculiar responsibilities growing out of the case, to send you any thing in an editorial shape for the Liberator. In the case of Mrs. Garrison, it happens that a bad matter has been rendered worse, in consequence of the physician whom we employed having mistaken a dislocation of the elbow for a fracture of the coronoid process; so that, after nearly five weeks of suffering, her arm is in a more critical state than it was at the time of the accident. Surgical as well as medical blunders are too common on the part of those who have been taught in the schools, to confer much credit on those 'nurseries of learning and science.' It was the right arm that was injured, the temporary (if, happily, it shall prove only temporary) loss of the use of which, where four young boys (one of them a nursing babe) are hourly needing a mother's special care and labor, is quite a serious affair, as you may easily conceive.

On discovering the real condition of the arm, I at first concluded to go directly to Boston, and obtain the surgical aid of Dr. Warren or Dr. Hayward, especially as I felt anxious to be at my editorial post at the earliest opportunity; but, on learning that Dr. Sweet, the celebrated bone-setter, (the son of a still more celebrated father now deceased,) resides in Franklin, about ten miles from Norwich, Ct., and being made acquainted with several extraordinary cures performed by him, I have concluded to leave this place to-morrow for his residence, believing that he will restore the use of the arm in less time, with far less pain, and with greater certainty, than any surgeon to be found in the city. He is, it is true, an unscientific man, in the technical use of the term, and has never been to college, and knows very little of books; but he has, in an eminent degree, what is sometimes called a peculiar 'gift' or 'ruling passion' for his profession, and has had constant practice for more than thirty years, having been put to the business by his father at the early age of eleven years. Perhaps some of my friends will be surprised to learn that, in this emergency, I have resorted to 'a quack' for aid; for the inquiry is as often and as incredulously made now, as it was eighteen hundred years ago—'Can any good thing come out of Nazareth?' 'Is not this the carpenter's son?' But I have long been convinced that there is incomparably more of quackery, and less of truth, in the schools of law, physic and divinity, than *out* of them. Certainly, I dare to employ the man, who, in my opinion, can do better service to me or mine than any other person, whether he be or be not popular with the age in which he lives. Possibly, I may have cause to regret that I did not prefer some Boston surgeon to Dr. Sweet; but I have not the slightest apprehension on that score, and you shall in due season be made acquainted with the result.

On Friday afternoon last, we consigned to the grave the mortal remains of one long tenderly beloved by us, ANNE E. BENSON, a daughter of the late venerable GEORGE BENSON, of Brooklyn, Ct (formerly of Providence,) in the 42d year of her age, and a sister of my wife. She was among the gentlest, purest spirits that ever dwelt on earth, and lived and died in the christian faith. Her heart was in all the various reforms of the age; and though, in consequence of her long protracted bodily infirmities, and of her great natural diffidence, she was unable to make herself conspicuous or active in carrying them forward, she nevertheless took a lively and an abiding interest in every effort to promote the happiness of the human race, especially in the beneficent cause of anti-slavery. In her religious sentiments, she closely approximated to those which are held by the Society of Friends, though she was too free to be attached to any particular sect. The religious services at her funeral were of a very simple character, such as she desired, and with no one to enact the part of a priest on the occasion. Her body was buried in a beautiful pine grove near the house in which she yielded up her mortal existence, and there it will gradually return to the dust from which it was taken. She was so remarkably childlike and innocent, so completely separate in her spirit and affections from an evil world, that the beautiful lines of Mrs. Hemans, addressed to a deceased infant, may be almost as strictly applied to her:

'Thou wast so like a thing of light,
That Heaven benignly called thee hence,
Ere yet the world could breathe one blight
O'er thy sweet innocence;
And thou, that brighter world to bless,
Art passed, with all thy loveliness.'

How grand, consolatory, inspiring, glorious, is the thought of immortality! What though this 'earthly house of our tabernacle' be dissolved?

'Life is real, life is earnest,
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul.'

I have just received the painful intelligence of the death of one who was formerly a partner with me in business, who commenced the publication of the Liberator with me, who for several years exhibited much interest in the cause of the slave, and with whom, from boyhood, I had been in terms of the closest intimacy. I allude, of course, to ISAAC KNAPP. In an evil hour he was led, by adversity and business mismanagement, to put the cup of intoxication to his lips; and for the last three or four years sustained a wretched existence, though he made several attempts (alas! how ineffectual!) to return to the path of rectitude. You are perfectly familiar with the causes, necessities and motives which led to his disconnexion with the Liberator, and which rendered that disconnexion absolutely essential to the existence of the paper. You know (as well as all the true and enlightened friends in Boston and its vicinity) that that step was taken with the kindest feelings towards himself, and with a sacred and paramount regard to the welfare of the anti-slavery enterprise. But, unhappily, such was his diseased state of mind and of body at that time, and subsequently, and so recklessly did he throw himself into the hands of a few ignorant and malevolent individuals, who made him their dupe and tool, that he became excessively hostile in spirit toward his best friends, and even widely estranged from me personally—regarding us all as his enemies, and bringing against us the most absurd and unjust accusations. But let the veil of oblivion be drawn over this short period of an otherwise useful life; for even in this particular, he deserves pity rather than censure, and never can I find it in my breast to say a bitter word of him. He was naturally amiable, kind, and obliging even to excess; and had a benevolence that was ever gratified in relieving the necessities of others, though not always regulated by sound discrimination and a strict regard to his pecuniary ability. He never hesitated to share his last morsel of bread with those who were in distress, and he cherished the strongest abhorrence of a covetous or mean disposition. He was altogether too generous to chaffer in trade; and having ... ness adaptation, he consequently involved ... deeply in debt while attempting to carry on ... It was thus he became depressed in spirit, ... stead of calmly submitting to the strokes of ... vainly sought to find relief from his sorrows ... lions have done before) in the intoxicating ... the first six or seven years after the Liberator started, he was a faithful coadjutor in the anti-... cause, and greatly is that cause indebted to ... what he did and suffered in its behalf, during ... stormy and perilous period of its history. I ... sure that I could have commenced the publication ... Liberator, had it not been for his uniting with ... partnership, and participating in the labors and ... cessities of my lone situation. And a most ... faithful, devoted friend and brother was he ... Gratefully and exultingly do I proclaim it, that ... time did I perceive in him either a thought or ... to dilute or soften the truth on the subject of ... or to lower, even to the slightest conceivable ... the anti-slavery standard; no, not even in the ... iest hour of our cause, when we were in daily ... tation of falling victims for our advocacy of the ... of our enslaved countrymen, and when a different ... of policy might have given us bread and safety ... the expense of humanity. Dropping a tear ... over his sad fate, let us ever associate his name ... those who never turned their backs upon a good ... good cause, because it was unpopular.

I have also received tidings of the death of the amiable, unassuming, tender-hearted, unfortunate CHARLES MARRIOTT, formerly of Hudson, N. Y. for several years past a resident in the city of New York. He was a native of England, but came to this country, I believe, in early youth, at which ... he began to be deeply interested in the labors of ... berforce and Clarkson for the abolition of the ... slave trade. From the first appearance of the Liberator, he became a subscriber to it, and contributed ... excellent articles to its columns, from time to time ... among others, an 'Address to Members of Congress' ... which I subsequently put in a tract form, and sent ... every member of Congress. His spirit was truly ... like, and no one could 'know him but to love him,' ... on account of his signal moral worth and tender ... pathy for the oppressed. I shall ever revere the ... ory of that good man.

I may not be able to occupy my editorial chair ... the expiration of some three or four weeks; but ... paper gains by my absence in point of interest ... ability, and the readers of the Liberator will there ... have nothing to regret in consequence of my absence. My health has considerably improved by my sojourn in Northampton; and, grateful for the opportunity which has been granted me to repair my wasted ... energies, I hope to be more useful to the cause of ... versal liberty and righteousness, on my return ... than I have been for some time past.

Your affectionate friend,

WM. LLOYD GARRISON.

Temptation and Duty.

Abolitionists are sometimes jeered about the crisis through which they think that their cause is ... passing. But every hour is truly a crisis. Each ... ment is an isthmus that separates two eternities. ... paration and watchfulness can never be safely put ... for an instant. They who are engaged in a revolution, if they keep their eyes open, see that each ... stant is a turning point. It is so with the revolution of physical force. The letters of Washington ... that it was not upon the days of battle alone that ... looked, when he augured of the issue of the conflict, but that the fate of the struggle hung upon unmarked days, as much as upon those which are blazoned in the Calendar. And upon what apparently accidental circumstances, too! Had not *three* idle fellows been playing cards by the road-side, as Andre was returning from his midnight interview with Arnold, who knows but that the revolution would have been only the rebellion of '76? So it is in the great moral revolution in the midst of which we live. The ... lessness of a day may undo the labor of years. ... hour's indolence, or a moment's thoughtlessness, may do a work of mischief which it will take months to repair. The soldiers of a moral movement like ours ... in some sense fight at a disadvantage, or are liable ... be taken at one. They carry on the war at their own charges. The sense of duty done is all the reward they ask or expect. The '*certaminis gaudia*,' the rapture of the strife,' is all the solace they ask or expect for the toils by which victory is to be bought. They are, therefore, peculiarly exposed to the assaults of temptations which apply themselves to their besetting infirmities. They are too apt to think that they have done all that they can do—that they have made sacrifices enough without effecting their object. The caste, the sect, the party, the *clique* which they have renounced, haunt their steps, and beckon them back again to their former world. Success in life, popularity, *influence*, consideration in society, and especially in their own little public, tempt them to sacrifice a little of duty to a great deal of apparent advantage. Weariness creeps over them, and

female, who have placed themselves by his side, are entitled to the same rights and treatment as other people. Treachery and swindling and slander are not crimes of such great enormity when committed against those who have no redress. This arises in some degree from the false tone of general morality which estimates actions by the number of years in the States' prison which are annexed to their commission. A bank director who has stolen, or obtained under false pretences, a hundred thousand dollars, walks the exchange with a firm step and an erect front, while the petty larcener is relegated to the penitentiary to expiate his crimes. The slave and the genuine abolitionist have no protection. There is neither law nor public opinion on their side. If any one thinks it worth his while to rob or calumniate them, they have no redress. And so strong is the feeling that that is not a crime which cannot be punished, that even the sufferers themselves do not have the sense of its flagitious. ness that they would have in punishable cases of less moral iniquity. The helplessness of the parties injured, in this bad world, instead of increasing the indignant feelings of the lookers on, or even of the victims themselves, at the heinousness of the crime and of the guilt of the perpetrators, seems to deaden, if not to destroy it. If the men who have betrayed and robbed the cause in times past, and obtained its goods under false pretences, and their accomplices, had been sent to Sing Sing for five years, as men have been for offences of a much milder type of moral turpitude, our sense of their criminality would be much more lively than it is now. We should not be half as likely to give them, and such as they, our money or countenance. And yet it is plain that the actual guilt or innocence of an action does not depend upon the penalties annexed to it.

The same fault—of not looking at all things connected with the cause from the stand-point of the slave—makes some persons very ready to be very magnanimous at his expense. Magnanimity is a very fine thing—but to be true, it should be at our own cost and not at another's. And even in our own case, it is a false magnanimity that puts weapons into the hands of an enemy to do ourselves, or others, farther injury than he has already done. It is magnanimous to forgive one who has wronged us. It is magnanimous to forgive one who has attempted to plunge a dagger at our hearts—it is folly to offer him another when the first has missed its aim. Forgiveness is Godlike—and so too is remembrance. He who forgives an injury is a wise man, he who forgets it is a fool. Memory was given to us by the Creator for this very thing—that we might have the benefit of our own experience for our guide in future life. We cannot neglect or abuse this gift without suffering the penalty annexed to the violation of the divine laws.

If we have been worthy of blame in any of these particulars, let us resolve to be so no more. We have shown our position by the side of the slave, let us be at least as vigilant in watching over his interests as over our own. Let us be at least as wary and careful whom we trust in his behalf as in our own. Open enemies and false friends beset him on all sides; it is our business to see that he suffers as little detriment from either as is possible. Our temptation to be false to him is perpetual and urgent. Our duty is to see with his eyes and to feel with his heart, in all things pertaining to his deliverance. The ever present sense of this duty is our only protection against calamity to the slave, and disgrace and mortification to ourselves.

—E. Q.

The Hundred Conventions.

The magnificent scheme of agitation, which was conceived and set on foot by John A. Collins, is going forward with a degree of success surpassing the warmest hopes of its friends. All that Mr. Collins prophesied of it at the New-England Convention has been more than fulfilled. His experience and tact enabled him to indicate almost the exact measure of prosperity that would attend it. *As long as the Conventions* were within reach of the palsying influences of the disorganized leaders and organs of the Liberty party, obstacles of various kinds were thrown in their way, and their success obstructed as much as possible. *The success, however*, of these malicious attempts of the pretended friends of the slave to prevent the people from listening to anti-slavery truth was but partial even in New-York The people would not consent to be hoodwinked by their political drivers in all cases, and great meetings, where there was opportunity for sufficient notice, even there attested the wisdom of the experiment. But as soon as they had passed into the Western States, the most glowing anticipations of Mr. Collins were fully realized. The people came together by thousands and thousands to listen to the words of our agents. The country is alive with the subject on all sides. Their influence is extended far beyond the sound of their voices. The most liberal hospitality, the most sedulous attention, waits upon them everywhere. Their passage through the country is like a triumph. It cannot be doubted that the effect of this most timely movement will be most widely and deeply felt. It must be an era in the history of our cause.

And what more fitting and generous present could New-England make to her younger sister of the West than this mission of true and free hearts to remind her of her duty to the slave, and to urge it home upon her! It is a benefit of the highest and noblest character, if it be permitted to do its perfect work. Its object is to impart to them the freedom and the happiness that we have ourselves found in devoting ourselves to the freedom and happiness of others. We would that they also should taste of this exceeding great reward. In the faith that we should be met in the same spirit that inspired ourselves, we sent forth those devoted and earnest men. Our faith has become sight. The West has opened her arms to them, and welcomed them to her bosom with an enthusiasm for which we hardly dared to hope. A new tie has been formed to connect New-England with the new States. Not of selfish interest—of political or sectarian ambition,—but of disinterested and generous devotion to an unselfish end—to the deliverance of those with whom we have no connexion but that of our common humanity. These are ties which, though 'light as air, are strong as links of iron.' The affinities of free hearts and noble purposes will do more to preserve a true union between the East and the West, than all the iron bands of railways or all the mutual dependencies of supply and demand. The hardy virtues of the young West are precisely those to carry forward this warfare of liberty against slavery. Anti-slavery is the true Patriotism, the genuine Humanity of this age and country. Let the East and the West unite in the prosecution of this true warfare for liberty—the furtherance of the real interests of the whole country—and success cannot be far distant.

But while we rejoice in the prosperity that has waited upon the march of the agents, and indulge in well-founded anticipations of the results which will flow from their efforts, we should not forget that something is due from us to them, besides sympathy and rejoicing. We should remember that the abolitionists of New-England, by their representatives assembled in the New-England Convention, pledged themselves to sustain the men who would assume this task. In the faith that this pledge would be fulfilled, they went forth cheerfully and confidently. They ask for daily bread, and necessary shelter and apparel for themselves and their families, and they ask no more. Is not this their due? If we sit quietly at home by our firesides and ask them to go out and do a work, which is no more theirs than ours, is it not a duty that we owe to them and to ourselves to see that the sacrifices they have made for the sake of the cause shall be made as light as possible? That they should feel no harrowing cares as to the subsistence of their families, while they are in the field at our request? This pledge of the N. E. Convention has not yet been entirely fulfilled. Liberal sums have been sent into the treasury for the purpose, which have been applied by Mr. Jackson, under the direction of the Massachusetts Board, in the most economical manner. But enough has not yet been furnished. Let there be no delay about this matter. Let every letter from the West, describing the successful march of the experiment, be a source of compunction, instead of congratulation, to every one, until he has contributed his share towards its expenses. No matter how small the sum; let something be remitted as soon as possible to Francis Jackson. The burden should not be suffered to rest upon the agents, or upon a few devoted friends at head quarters. It cannot so be left. The necessary funds must be contributed by general assessment, or the agents may be recalled at the very flood-tide of their success. Let not this disgrace rest upon the abolitionists of New-England. We have put our hand to the plough, let us not look back until the field is ready for the seed and for the harvest. We have commenced a warfare against oppression—let us not abandon it for the lack of the paltry sum that is necessary to carry it on to a triumphant issue. We are confident that the statement of the fact, that the pledge of the N. E. Convention to the agents has not yet been fully redeemed, will be answered by an immediate response from all its borders.—E. Q.

The Pioneer State! Petitions!

Are the friends of liberty in Massachusetts awake in regard to the great petition which was adopted at the New-England Convention?

Let every man who is in possession of a copy, consider himself Chairman of a Committee to circulate it in his town: let him obtain the co-operation of the other abolitionists, and take care that it is presented to *every individual* within its limits. Let it be brought before the people at each town, church, or conference meeting; at every public assemblage; carried into every household by faithful, fearless laborers; let a copy be placed on the counter of every store, and customers urged to bear the testimony of their signatures in its favor.

Additional copies can be obtained at the Anti-Slavery office, No. 25 Cornhill, which will be the headquarters for the transaction of all business in regard to the petition. Information and advice can there be obtained respecting its circulation, and Committees and individuals are earnestly requested to send there frequent reports of their success. Whatever is done should be done *promptly*, as well as *thoroughly*, and all petitions should be sent, *before the first of January*, to H. W. Williams, No. 25 Cornhill, Boston, free of expense.

One hundred thousand names can easily be obtained in Massachusetts, if each one will do with his might what he finds to do. Every one can accomplish much by untiring effort, and to the exertions of each we look for the *grand result*.

The friends in each town and county are earnestly requested to call town and county Conventions for consultation and mutual encouragement, and every individual receiving a copy of the petitions, or who may read this notice, is requested to 'take the responsibility' for their circulation in his or her town.

Measures will be taken immediately for an effectual canvas of the city of Boston, and all who are disposed to aid in the work, are requested to report themselves at head quarters without delay.

The number of signatures obtained to the Latimer Petition in a few weeks, is abundant proof of what *may* be done; whether it *shall* be is for *thee*, reader, to determine.

CONGRESS PETITION.

To the Congress of the United States:

The undersigned, citizens of , in the State of , respectfully ask,

1. That Congress will immediately abolish slavery and the slave trade in the District of Columbia and in the territories, and the slave trade between the several States of the Union.

2. That neither Florida nor any other new State may be admitted into the Union, whose Constitution of government shall tolerate American slavery.

3. That Congress will take measures for amending the Constitution of the United States, either so as to abolish slavery, or so as explicitly to exonerate the people of each State from all obligation to assist in sustaining it.

4. That the customary diplomatic and commercial relations be entered into between this country and the republic of Haiti.

STATE PETITION.

To the Senate and House of Representatives of the State of

The undersigned, citizens of , in the State of , respectfully ask your honorable body,

1. To propose the following amendment to the Constitution of the United States:—'No State shall tolerate slavery within its limits, or suffer any person under its jurisdiction to be deprived of life, liberty, or property, without due process of law.'

2. To take measures for the abrogation of all Constitutional provisions, and all laws of this state, making any distinction among citizens on account of color.

4. To pass a law declaring and defining the rights of the people of this State in the use of the means of conveyance furnished by the rail-road companies therein, in order that the officers of said companies may no longer claim the right of insulting or assaulting any of their passengers on the sole ground of a difference of color.

The Child's Friend.

This is a beautiful little monthly periodical, designed for families and Sunday Schools, published by Leonard C. Bowles, and conducted by Eliza Lee Follen. The contents of the first number, just issued, are as follows:—'To Children—What is the World made of—Prayer—Pic-Nic at Dedham—A True Story—The Heritage—Methusaleh and Arak—The truly Great Man—Jesus and the Dove—Arabic Proverbs.' The whole are excellent; but 'A True Story,' by E. L. Follen, and 'The Heritage,' by J. R. Lowell, are each perfect in their way. The first is, indeed, a delightful story—and the second poetry—poetry *indeed*. It excites more highly the same high feelings that respond to the best verse of Withers, Herbert, Raleigh, Wotton.—Simple, profound and sublime—full of feeling, and free from sentimentality, rich at once in the beauty of expression and the beauty of holiness—these are lines fit to fill the heart's memories of children and their parents.—M. W. C.

GIVE YOUR PATRONAGE. We wish to call the attention of the friends in Boston to the advertisement of the ADELPHIC UNION LIBRARY ASSOCIATION, which appears in another column. The list of lecturers is unsurpassed by any offered to the public, for the talent and eloquence which it embraces, and should constitute a sufficient inducement to every person of literary taste to attend.

The Institution is a very important one, and should be sustained by all true friends of equality, especially as it is mainly for the benefit of our colored population.

The above considerations, and the extremely low price of tickets, should induce every abolitionist residing in the city to give his countenance and support. Tickets may be had, if applied for soon, at the Anti-Slavery office, No. 25 Cornhill. The Introductory Lecture will be given on the first Tuesday in November, by Dr. Henry I. Bowditch.

☞ The address of Josiah C. Ray will hereafter be *New-Bedford, Mass.* instead of Nantucket, as heretofore.

THE FAIR.

☞ The Committee of the Massachusetts Anti-Slavery Fair, to be held this year, during Christmas and New Year's week, beg all ladies interested in the anti-slavery cause, who have not time to work for it through this medium, to send to them any pieces of silk or other desirable material which they may wish to contribute, from the size of two inches square to a whole piece; and such contributions shall be beautifully wrought up into bags, needle-books, pin-cushions, aprons, bonnets, &c., according to their size and quality, and disposed of at the Fair to the best advantage of the cause. Address

M. W. CHAPMAN,
ABBY SOUTHWICK,
LOUISA LORING.

The Grand Petitions!!

We wish again to direct the attention of abolitionists throughout the country to the circulation of the Petitions adopted at the New-England Convention. Let every abolitionist who has a copy in his possession see to it that it is presented to *each individual* in his town, and as far as possible its circulation in its vicinity. Those who are unprovided can be supplied at No. 25, Cornhill. All petitions should be forwarded as early as the first day of January. Let each State, if possible, combine all the petitions into one roll by sending them to the Anti-Slavery office of that State, thence to be forwarded to Congress, or its State Legislature. Remember that the slave has a right to expect every man will do his duty.

We insert this week the form of petitions, giving those an opportunity to obtain copies of it where blank forms have not been received.

Henry C. Wright -- The Boston Post.

The Mr. Wright, who made such a tirade in Glasgow, against President Tyler, for selling his own colored children, which the Madisonian says has no foundation in truth, is, according to the Philadelphia Mercury, a Scotchman, and not an American, who when in this country, made an unsuccessful application to Mr. Tyler for a consulship.—*N. Y. Express.*

This is a mistake. The individual is Henry C. Wright, an American, who is now on a visit to England. He was once a clergyman of the Congregational denomination, but was dismissed from the order on account of some irregularity. He is now the leader of the sect of non-resistants, an opposer of all human governments and human ordinances, an advocate of the self-marrying system, a disregarder of the Christian sabbath, and an ultra abolitionist. He has the same feeling for his former clerical brethren that Satan may be supposed to entertain for the angels of light, and loses no opportunity to give them a blow. He was the author of the resolution passed by the New-England Anti-Slavery Convention, a couple of years since, in which the church and the clergy are denounced as 'a great brotherhood of thieves.' He lays claim to extraordinary sanctity, but (if appearances do not greatly belie him) is a consummate hypocrite. Although not altogether devoid of talent, the principal characteristics of his eloquence are coarseness and scurrility, and the speech reported as his is so much like him, that no one who knows the man would think of attributing it to any one else.—*Boston Post.*

☞ 'Where you feel bad now,' Colonel? Superfluous bile on the stomach? Gall overflow? Speak, Colonel, let your disease be known. We will help you to a remedy. Your locofoco match is not quite so *odoriferous* as usual. It salutes the nasal organ less agreeably. Would you have its flavor improved? Admit a little abolition in the admixture. 'Twill purify it wonderfully. But, seriously, Colonel: Is it because friend Wright's statement is no 'joke,' that you are thus nettled? Verily, it is no joke; and your exasperation proves it. Wherein does his 'hypocrisy' appear? Does it appear in his daily offering oblations at the shrine of 'de-moc-ra-cy,' while he is at the same time using all his powers to keep in the presidential chair of this nation, a man with his scores if not hundreds of slaves?—a hypocrite who can prate of equal rights with 'liberty for his text and oppression for his commentary'?—who can make pilgrimages to the battle-grounds of freedom, with *slaves* at his beck, ready, with umbrellas, to protect his doubly exposed pate, lest it should be scathed by a ray from the god of day, indignant at such hypocrisy?—who can crack his bloody slave-whip over the heads of THE PEOPLE of a neighboring State, to awe them into subjection to the tyrannic 'law and order' of an aristocracy of learning and wealth, sustained by clerical sympathy and ecclesiastical favor? Is H. C. Wright *thus* a 'hypocrite'? Can Colonel Greene tell WHO *is* thus a 'hypocrite,' in spite of 'appearances,' created to 'belie him'? *You*, Colonel, 'lay claim to extraordinary' 'de-moc-ra-cy'? In what does it consist? Does it consist in a true devotion to its principles, even in your limited 'party' sense, which exonerates *you* from the appellation of 'consummate hypocrite,' in the opinion of ALL democrats? Ask them. If you are obnoxious to this charge, in view of your conduct as a mere partizan, what epithet can fully express your degradation when measured by the high standard of democracy proper? 'A disregarder of the Christian sabbath'! How pious, Colonel! The Church and clergy have really a worthy defender in the editor of the *Boston Post!* Has he been propounded for church membership? or is he already in 'good and regular standing'? But wherein does Henry C. Wright's 'hypocrisy' consist here? Does it consist in regarding *one* day in seven as the *Christian* sabbath, and on that day conducting a lucrative business, and setting an example of profanity to those in his employ, who must become as degraded as that would render him, before they could imitate it? But, we will tantalize you with no more questions at present, Colonel, till you have answered this little batch. Need n't be in a hurry about it!—Y.

'Voice of Warning.'

Friend Garrison thinks the Washingtonian reform is too much in the hands of the clergy. He says it must be rescued, and placed in the hands of the laity. What shall ministers do to please the Come-outers? If they stand aloof from the temperance and anti-slavery reforms, they are denounced as 'dumb dogs that will not bark.' If they throw their personal influence in, to aid these reforms, a voice of warning is raised against clerical influence, and effort is made to drive them from the field. The secret of this may be found in a *deep-seated ministerial hatred.*—[Exeter Christian Herald.

☞ The Herald misrepresents Mr. Garrison. He has never raised 'a voice of warning against clerical influence' because the clergy threw their 'personal influence' into the anti-slavery and temperance reforms; but his 'voice of warning' has been raised against their unhallowed and all-grasping ambition to take the management of those reforms out of the hands of the people, and to conduct them in their clerical capacity; well knowing that, in that capacity, they are not to be trusted—every thing they touch being contaminated with the foul stench of their office. If they would be accounted honest men, let them utter their rebukes of popular sins as they do of unpopular ones, (which they never yet have done;) and when they consider abolition popular enough to become identified with it, let them come down from the pulpit, and take the people by the hand in sincerity, throw off their robe of office, at least so far as regards the exclusive management of that reform, and they will be welcomed as the slave's friend.

The *temperance* reform has now become so popular, that the clergy are all rushing into it. They are ready to go through a stone-wall, to leap a six-rail fence, to butt whatever they cannot break through or leap over—in fact, to break their very necks to get into such 'good society.' But their nature is not changed—they are 'the same old 'coon,' (let no good whig feel insulted at the comparison!) chattering away, with serious and *solemn* face, and sharp-set eyes, viewing the new ground they are standing upon, and like the elephant, with his proboscis, feeling round to see if there is any thing worth picking up and conveying into their clerical maw. But, we forbear; we did not intend to make them *figure* in this manner when we took our stick (not *hickory* stick, gentle reader, but *composing*-stick) in hand; we only intended to say to the editor of the Herald, (who sits enthroned like a young pope in a large vignette at the head of his paper, with the declaration of Paul over his head, 'I am set for the defence of the gospel,') that Mr. Garrison's *rule* was to *measure* them by their own *gauge*. The *impression* we wished to convey was, that the clergy are always on the look-out for an opportunity of self-aggrandizement, and that whatever moral movement falls under their guidance will soon become a sickly child, fall into the consumption, and die. Viewing their position a false one, and knowing the tendency of their office to beget in the incumbent an insatiable thirst for power, Mr. Garrison rightly judges that it 'is impossible for a priest to be an honest man.' Hence his 'voice of warning.'—Y.

From the Herald of Freedom.

The Stultifying Power of Superstition.

It robs humanity of the light of intellect, as well as of all moral principle—and all moral sensibility and scrupulousness. I was much struck with an incidental developement of this, in Daniel O'Connell. I am reminded of it now by seeing him called a 'bigoted Roman Catholic,' in Amasa Walker's letter. It was at a dinner table in London. I was dining with Joseph and Elizabeth Pease. Late during dinner, O'Connell was announced. He came in wide awake, with all his splendid nature in full animation and play. It was Parliament time, and anniversary time at the world's capital, and O'Connell had a prominent part to perform at every philanthropic meeting held in the old city, as well as being not an entirely idle spectator in the House of Commons. He sat down to the table directly opposite to me, across it. It was the first opportunity I had had of seeing the great Agitator in private, and I did not abate all the observation I could decently take of his masterly countenance. It was all of a light flame of intellect and genius, when he took his seat, and cast his regard about on all at the small table. He was scarcely seated, when I observed his fine face part with its entire expression, and become an idiotic blank—as unmeaning as the visage of a great calf. It was so sudden, and so extreme, and so hideous, that it amazed me. He was at his holy Catholic devotions before meat. The corners of his beautiful and eloquent mouth were wholly and idiotically drawn down—that eye, whose flash animates Ireland, and 'whose bend doth awe the' Wellingtons and the Broughams of England—had not only 'lost its lustre,' but put on an expression of *positive* insignificancy, as much surpassing the competency of common eyes to 'signify nothing,' as its ordinary brilliancy exceeds that of every day men. He crossed his broad and *desolate* forehead, with a most unmeaning finger, and then letting it down, of its own unwitting weight, he made another ✠ on his great breast. There was not a man in the United Kingdom, I don't believe, who could have looked like such an infinite fool. It was but an instant, and the idiotic fog went off, and all that was O'Connell emerged again at once. It amazed and confounded me. It was *Catholic* monkery, and I could therefore look upon it with *Protestant* intrepidity. I could behold it as it was—and I never shall forget it. I never before had a consciousness of the blasting power of superstition over human nature. I here beheld it in the extremity of its potency. It had transformed DANIEL O'CONNELL, in a single instant, into something vastly *more* than a natural fool.

☞ This religious mummery of O'Connell brings to our recollection a similar display of the same article, in the case of an old Guinea captain, a reputed slave-trader, with whom we lodged, some years since. His disposition was naturally pleasant enough, considering what a brute he was, except when we introduced the subject of slavery; it was then the devil seemed to take full possession of him. Out of forty boarders, we happened to be the only abolitionist among them; but some were indifferent to the subject, and others cared but little about it, one way or another, while a few were rabid in their opposition. Among the latter was the old Guineaman. We always sat opposite him at table, and had a fair opportunity to mark his religious grimaces. Being a good Catholic saint, he was very punctilious in observing its forms when 'at meat'; and even though he might become exceedingly chafed when conversing on the subject of slavery at table, (from politeness smothering his feelings as much as in his power) he would not forget to cross himself, and put on his momentary jackastical phiz, at rising. Away from the table, he would assume the fierceness of the tiger, and so much outdo his pro-slavery fellows in wrath, that they were silent on the subject in his presence, from very shame at his rage. Yet his and Mr. O'Connell's 'religious opinions' are identical; and they may be professed, in this country, and in any country where slavery is popular, without affecting the 'standing' of a member of the *Holy* Catholic Church. Still, with a perfect knowledge of all this, Mr. O'Connell can be befooled by it, 'stick to it,' and contemptuously rail at Mr. Garrison because he is not a bigot, like himself—Y.

National Repeal Convention.

The National Repeal Convention met in New-York at 12 o'clock, on Wednesday the 20th inst. The Evening Post says:

'The place of meeting is the Tabernacle. Delegates are in attendance from the principal Repeal Associations throughout the Union. Among others, New-Orleans, St. Louis, Milwaukie, W. T., Washington D. C., Savannah and Augusta, Geo. have sent representatives to the Convention. The list of delegates from this city comprises much respectability.'

We learn further, from the Express, that delegates were present from 42 Associations, to wit: Maine, 1; Massachusetts, 8; Rhode-Island, 2. Connecticut, 3; New-York, 16; New-Jersey, 3; Pennsylvania, 3; Maryland, 1; District Columbia, 1; North Carolina, 1; Michigan, 1; Georgia, 1; Wisconsin, 1.

When the Convention met, a motion was made to elect Robert Tyler President, by acclamation. This gave rise to a long and excited debate, which terminated by its rejection, and a Committee (consisting of a member from each delegation,) was appointed to nominate officers.

MELANCHOLY DISASTER. We regret to learn from the Gloucester Telegraph of Thursday, that it is now ascertained beyond doubt that the schooner Byron, of that port, was lost in the gale of the 20th August, with all on board. The following are the names and ages of her crew—six of them have left families:

George Watson, master, aged 33 years, has left a wife and two children. Joseph Stevens, aged 34 years, has left a wife. Joseph Fears Jr., aged 33 years, has left a wife and three children. Frederick Parsons, aged 33 years, has left a wife and one child. Isaac Fears Jr., aged 31 years, has left a wife and three children. Aaron Perkins, aged 31 years, has left a wife and two children. Benjamin Watson, aged 23 years, (brother to the master.) Thomas Turner, aged 20 years. John R. Curtiss, aged 18 years. Hosea Nelson, aged 17 years.

The above named individuals (says the Telegraph) were among our most worthy and valuable citizens. Moving as they were, constantly in our midst, their loss creates a most aching void. They were in the prime of life, contributing very largely by their enterprise and activity to the business and prosperity of the town; but how much *more*, by the possession of many virtues and excellencies, did they endear themselves to all immediately connected with them. Among those who are left mourning by this calamity, is one instance of most severe affliction. In this instance, and in all the others, it may be some consolation to them to know that they have the heartfelt sympathies of our whole people. Never have we known a loss that awakened a deeper interest or more sincere commiseration. It is a loss that even in the lapse of time, or amid the luxury and bustle of this changing world, will not soon be forgotten.

A FORMAL SUICIDE. Mr. Hartness, of Ohio city, lately committed suicide in a very careful and ceremonious manner. The account published in the Cleavland Herald is as follows:

'The hat of Mr. H. was found near a road, and the body some six or eight rods from it. He had placed his umbrella against a tree, and with his knife cut away the hair back of his right ear, and whiskers under right side of chin. Moving from this spot some fifteen feet, he appears to have taken off his coat and collar, and bending forward so that the blood could not fall upon his clothing in front, he pulled down the binding of his shirt with his right hand, and inflicted four wounds in his neck with a small knife blade, some of them deep and ghastly. This position appeared to have been maintained, until the self-murderer fell backward, dead! The knife fell from and lay near the hand that had used it so fatally, otherwise not a movement of limb or muscle after falling was indicated. Mr. Hartness was thirty-three years of age, in comfortable circumstances, and had a wife and four children.'

Another duel with small swords, took place in N. Orleans on the 8th inst. between Messrs. Heitzelberger and Sewell of that city. Mr. Sewell was wounded in the leg, and his opponent was slightly injured, when, the honor of both parties being satisfied, they shook hands, and were friends again. The Picayune of the 9th says—'We learn with unfeigned pleasure, that measures are on foot among some of our worthy and bravest citizens, to call out some expression of public feeling on the subject of duelling, which has come into such unusual vogue in our city this summer.' We heartily wish success to the gentlemen who have taken the matter in hand. These personal combats, on every trifling occasion, are disgraceful to a civilized community.—*Post.*

GREAT FIRE IN DANVERS. We are indebted (says the Salem Observer) to the kind attention of a friend in Danvers for the following account of the Fire.

It becomes our melancholy duty to record one of the most disastrous calamities by fire which has happened in this vicinity for many years. The centre and most beautiful part of the village of South Danvers now lies a heap of ruins! More than twenty buildings, some of them large and valuable, with much property, and laid in ashes.

The fire was discovered on Friday morning at about half-past 12 o'clock in the wheelwright's shop on Liberty-street, occupied by Mr. Wm. Berry, and was soon communicated to Mr. John Dodge's blacksmith's shop on one side, and Mr. Ebenezer Eustis's cabinet warehouse on the other, and these, together with a two story building attached to Mr. Dodge's shop, were in full blaze before sufficient aid by Engines and men had arrived. The wind was at this time blowing a gale from the north, by which the flames were driven against the new church now building for the Second Congregational Society, (Rev. Mr. Field's,) taking in their course a small dwelling-house and several sheds and other out-buildings. The church, which is a lofty and spacious structure, took fire simultaneously on the north-west corner and in the unfinished tower, and was soon wrapt in flames. The intense heat from these buildings communicated the fire to the west, and in spite of the well-directed exertions of the firemen, one wheelwright's shop, three stores and a dwelling-house were consumed in that direction. All this time the flames were driven across the street by a high wind from a northerly direction towards the Essex Coffee House, which was a large and elegant three story hotel; its roof was covered with flaming shingles from the burning meeting-house, and was soon a prey to the devouring element. The wind now veered about several points to the west, and continuing to blow a gale, flakes of fire from the burning mass were scattered over the most populous parts of the town, and threatened destruction to a greater portion of the village. The extensive stables in rear of the Coffee House, the large three-story house owned by Col. Low, and the two-story house of the Misses Foster, on Foster-street; and a two-story warehouse owned by Mr. Goodridge, a grocery and dry goods store, and a dwelling-house and stables, all on School-street, were next destroyed. The roofs of Dustin's Hotel and Allen's building, which are large three-story buildings of brick, and the roof and tower of the Unitarian church, the roof of Mr. A. Lunt's house, and of many other houses and out-buildings, were on fire at nearly the same time, and were only saved by the most persevering efforts of the citizens and the several fire departments. Had not the wind fallen away, it is much to be feared that these exertions would have been unavailing.

Much credit is due to our Fire Department for their constant exertions to stay the devouring element, and much more to our Salem friends, who so readily and efficiently came to our relief, and fought the flames with the same good will as if they had been curling around their own dwellings. Engines and men from Beverly, Lynn, and even Marblehead, came very opportunely in season to relieve the exhausted firemen of Salem and Danvers, who who had been early at the scene. The loss is estimated at $75,000.

THE FIRE AT KINGSTON, JAMAICA. Kingston journals received at New-Orleans by the schooner Africa, arrived on the 15th inst. six days from Kingston, state that the fire broke out on the 26th ult., at noon, and raged till Sunday morning. It destroyed in its progress one-third of the city, and property to the value of $2,250,000. One life was lost.

From fifteen hundred to two thousand people have been suddenly rendered houseless, and the whole city is represented as being in great distress. The Commissioners of accounts have already voted £3000 to supply the urgent necessities of the destitute sufferers. By a fortunate change of wind, and the pulling down of houses, the principal part of the business quarter of the city was saved. No clue to incendiarism has been discovered, and the origin of the fire seems unaccountable.

The Jamaica Morning Journal contains a diagram of the burnt district, which embraces nearly the whole of the south-east quarter of the city.

The premiums paid for insurance effected on property since the conflagration was subdued, amount, according to the same journal, to 17,000 pounds sterling.—*Jour. of Com.*

Corsets have not been generally approved of by the medical profession, but here is one fact in their favor. The Philadelphia Inquirer says, that after the late unfortunate accident on the Susquehanna rail-road, a demand having been made for splints to bind up the wounds of the sufferers, to the honor of the ladies be it said, a supply came prompt as the demand from the car they occupied, in the shape of the usual bone and wood supporters of their corsets. Thus furnished, the medical gentlemen were enabled to render such effectual aid to the wounded as justified their removal to the car which had been prepared for them.

Persecution.—The Inquisition at Ancona, Italy, acting under the authority of the Inquisition at Rome, has recently issued a severe edict against the Jews of Ancona. It enjoins the observance of certain pontifical regulations, by which the Jews of said district are not permitted to have christian servants; it enjoins, also, that they must keep within the quarter assigned to them; that they must, within three months, sell all their property not within their district; that they are not to hold familiar converse with Christians; that no Hebrew shall maintain friendly relations with christian man nor woman; that they shall not, under a penalty of one hundred scudi and seven years' imprisonment, keep in their possession prohibited books; and *that they shall not observe any pomp or ceremony* in burying their dead.

Snow at Philadelphia!—On Thursday, about three o'clock, there was a sprinkling of snow fell with the rain, at the corner of Sixth and Prune-streets. The fact, says the Philadelphia Gazette, we learn from two respectable gentlemen, incredible as it may appear.

DIED—In this city, 24th inst. Mr. Jacob Hammond, aged 32, a native of Pennsylvania.

NOTICES.

NEW-ENGLAND NON-RESISTANCE SOCIETY.

The Fifth Annual Meeting of the New-England Non-Resistance Society will be held in the city of Boston, on TUESDAY, the 30th of October, commencing at 10 o'clock, A. M. Among other subjects that will command special attention will be that of Capital Punishment, and probably also the question of the Ballot Box. A cordial invitation to be present on this interesting occasion is extended to persons of every sect, party, complexion and condition in the land. Especially is it enjoined on all the friends of peace on earth and good will to mankind, to make all suitable arrangements to be in attendance at this anniversary. EDMUND QUINCY, *President.*

WM. LLOYD GARRISON, *Cor. Sec.*

Boston, Sept. 29, 1843

☞ Editors friendly to free discussion and human progress, are respectfully requested to notify their readers of this meeting.

NORFOLK COUNTY A. S. SOCIETY.

The Norfolk Co. A. S. Society will hold a quarterly meeting on THURSDAY, the 19th of October, at MILTON, in the Town Hall, commencing at 9 o'clk. A. M. It is hoped that there will be a very full attendance of abolitionists from all parts of the County, and other parts of the State. As the last quarterly meeting was omitted to prevent interference with the celebration of the First of August, there can be no excuse for any of its members or the friends of the Society, who are not detained by inevitable necessity staying away. It should be remembered, too, that Milton is a new field which has received but little attention, though it promises an ample harvest. This is the first anti-slavery gathering that has ever been held within the town. Let the friends who have just joined or are looking towards the cause, receive the encouragement of a numerous and enthusiastic attendance. Walpole, Wrentham, Foxboro', Medfield, Dedham, Dorchester, Roxbury, Quincy, Weymouth, and every other town that boasts of a true-hearted abolitionist, should be there *en masse* or by deputation, to show the strength and fervor of their anti-slavery zeal. Messrs. Garrison, Phillips, Quincy and others, will certainly be present. Let the attendance be overwhelming.

JOSIAH V. MARSHALL, *Rec. Sec.*

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of the Essex County A. S. Society will be holden in Mundy's Hall, Topsfield, commencing on Friday, Oct. 13th, to continue two days. We earnestly hope to have a large and spirited Convention.

Abolitionists, forget not the woes of the bondman and your duty to relieve him. By your united exertions, awaken a pro-slavery community from its worse than lethagic sleep, and create a sympathy which shall, ere long, 'bid the fettered slave be free.'

MARY P. KENNEY, *Sec.*

Salem Sept. 15, 1843.

NOTICE.

The Middlesex County A. S. Society will hold its annual meeting in Lexington, on Thursday the 12th day of October, at 10 o'clock, A. M. The friends of the cause, and the public generally, are invited to attend.

SAML. C. WHEELER, *Sec.*

Sept. 23d, 1843.

Great Anti-Slavery Conventions.

Continuation of the Series of One Hundred.

I take pleasure, at the request of our Eastern friends, in announcing to the abolitionists and citizens of Ohio, that the following Conventions are yet to be held in the State:

At Cincinnati, on Wednesday and Thursday, the 11th and 12th October, at 9 A. M. George Bradburn of Massachusetts, Wm. White and S. H. Gay of the same State, James Monroe of Connecticut, and Jacob Ferris of New-York, will be in attendance.

At New Richmond, Clermont county, on Friday and Saturday, the 13th and 14th of October, at 1 P. M.

At Ripley, Brown county, on Tuesday and Wednesday, 17th and 18th October, at 9 A. M.

At Portsmouth, Scioto county, on Friday and Saturday, 20th and 21st Oct.

At Marietta, Washington county, on Tuesday and Wednesday, 24th and 25th Oct.

Mt. Pleasant, Jefferson county, Monday and Tuesday, 30th and 31st Oct.

These, after Cincinnati, will be attended by Geo. Bradburn, Jacob Ferris, and William A. White, all except that at New Richmond, to commence at 9 A. M.

Second Series.

At Franklin, Warren County, on Friday, the 13th of October, at 1 P. M. and Saturday till noon. This and those which follow in this series, to be attended by Frederick Douglass, C. L. Remond, S. H. Gay, and James Monroe.

At Jamestown, on Sunday the 15th, at 2 P. M. upon the influence of slavery, and upon the religion of the country.

Bloominburgh, Fayette county, Tuesday, 17th Oct.

Greenfield, Highland county, Thursday and Friday, 19th and 20th Oct.

Zanesville, Muskingum county, at 1 P. M. Monday 23d, and Tuesday 24th Oct.

Millwood, Guernsey county, on Thursday and Friday, 26th and 27th.

Lloydaville, Belmont county, Monday and Tuesday, 30th and 31st.

At all of these meetings we have no doubt there will be additional speakers from among our Ohio friends, who are in the habit of laboring publicly in our cause. Such an opportunity has probably never before occurred in Ohio, to batter down the old bastile of slavery. Let all then come up to the work, in whom there exists a spark of anti-slavery fire. The visit of our Eastern friends has given evidence, wherever they have been, that no cause exists why Eastern and Western abolitionists may not cordially cooperate. It is to be hoped, that the Secretary of each of these Conventions will act as Treasurer, to receive and forward to the Treasurer of the Society such funds as may be contributed.

May we not, in view of the great work in progress, expect that our friends will give liberally? The Executive Committee of the Ohio Anti-Slavery Society have pledged Jacob Ferris for a year, as travelling lecturer. They would be glad to employ others, who stand ready to enter the field. No reason exists why they should not have the means put into their hands, if the abolitionists of the State will do their duty. Jacob Ferris will receive and account for any money raised in the Conventions which he attends. Other contributions in aid of the Ohio A. S. Society, may be forwarded to George Garretson, Treasurer, New Lisbon, Columbiana Co., Ohio. A quantity of live stock has been donated at the late anniversary of the Society at Oakland.

The Convention in whose charge these are placed will advertise the sale of them with other articles in the Philanthropist shortly. All persons who may be disposed to make donations of live stock, grain, farming tools, &c., in aid of the cause, or to assist the case of John Vanzandt, will please forward them at any time up to the day of sale to that Committee, consisting of Charles Haynes, Vincent Whinery, and Milton McMillen, all of Clinton county.

A. BROOKE.

Oakland, Sept. 8th, 1843.

P. S. Will the friends in the different neighborhoods take particular pains to notify these meetings and get all they possibly can to attend?

ANTI-SLAVERY CONVENTIONS IN INDIANA.

At a meeting held for the purpose, at Queensboro', on the evening of August 17th, the following arrangement was made for holding a double series of Conventions in this State, to be attended by our Eastern friends.

First Series.

Camden, Jay county, 15th and 16th. From Camden, the lecturers will proceed to Jonesboro', Grant county, to the anniversary of the State Society, 21st, 22d, and 23d.

Noblesville and Westfield, Hamilton Co. 26th and 27th.

Indianapolis, 29th.

Greenwood, Johnson Co. 30th.

Sand Creek, Decatur Co. October

POETRY.

[☞ The following admirable lines are extracted from 'A Glance Behind the Curtain,' a beautiful production by J. R. Lowell, in the last number of the Democratic Review. Would that we could make our poetic column glisten with like gems every week! But such brilliants are scarce.—Y.]

THE TIMES, THE MEASURES, AND THE MEN.

'New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our father's day was best;
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.
We cannot bring Utopia at once;
But better almost be at work in sin,
Than in a brute inaction browse and sleep.
No man is born into the world, whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil!
The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out,
Shall die and leave his errand unfulfilled.
Our time is one that calls for earnest deeds.
Reason and Government, like two broad seas,
Yearn for each other with outstretched arms
Across this narrow isthmus of the throne,
And roll their white surf higher every day.
The field lies wide before us, where to reap
The easy harvest of a deathless name,
Though with no better sickles than our swords.
My soul is not a palace of the past,
Where outworn creeds, like Rome's grey senate, quake,
Hearing afar the Vandal's trumpet hoarse,
That shakes old systems with a thunder-fit.
The time is ripe, and rotten-ripe, for change;
Then let it come: I have no dread of what
Is called for by the instinct of mankind.
Nor think I that God's world will fall apart
Because we tear a parchment more or less.
Truth is eternal, but her effluence,
With endless change, is fitted to the hour;
Her mirror is turned forward, to reflect
The promise of the future, not the past.
I do not fear to follow out the truth,
Albeit along the precipice's edge.
Let us speak plain: there is more force in names
Than most men dream of; and a lie may keep
Its throne a whole age longer, if it skulk
Behind the shield of some fair-seeming name.
Let us call tyrants *tyrants*, and maintain
That only freedom comes by grace of God,
And all that comes not by his grace must fall;
For men in earnest have no time to waste
In patching fig-leaves for the naked truth.'

The following thoughtful little poem is from the pen of Charles Swain, and appears in a late number of Frazier's Magazine:

'TWAS YESTERDAY.'

''Twas yesterday!' familiar sound,
Heard oft as idle breath;
Yet, prophet-like, to all around,
It spoke of woe and death!
A mourner by the past it stands,
In mystic mantle of decay,
Shrouds in the night of years its hands,
And grasps all life away!

High from the boundless vault of Time,
The stars of empire veer;
''Twas yesterday' they beam'd sublime,
The mightiest in their sphere!
'Twas yesterday reveal'd to Fate
The rival crowns of centuries flown,
Show'd where a phantom sat in state
Upon the Cæsars' throne!

Sceptre and robe were cast aside!
The ghastly bones stood bare;
The rust fed on the gauds of pride,
The worm held council there.
Nor answer would the phantom give,
But to our constant prayer replied—
'Thus 'twill be said of all that live,
That 'yesterday' they died!'

Where are the Grecian conquests now,
The triumphs of her lute?
Dust rests on the Homeric brow,
Her genius is mute!
Where are the glorious hearts that fought
For freedom in the 'pass of Gore?'
Gone—where the mightiest names are sought—
With yesterday of yore!

We hope—but what we hope the shroud
Wraps from our weeping sight;
We aim at stars, and clasp the cloud,
Seek day, and find but night!
Ah! who with Life's dread woes would cope,
If 'twere not for that faith sublime,
Which sees the Ararat of Hope
Above the floods of Time?

What, then, is 'yesterday?' a key
To wisdom most divine!
It is the hall of Memory,
Where Fame's brief trophies shine!
The spiritual home of things,
Where intellect immortal beams,
Which leads to thought its holiest wings,
Inspires the noblest themes!

A *drop* that mirrors forth a *world*,
Then mingles with the earth;
A star from Time's vast empire hurled,
Slow falling from its birth;
A presence with the sacred past,
To warn our spirits of delay,
Which said, 'Proud man, to-day *thou hast—*
Use well thy little day!'

From the New-York Tribune.

SONG OF THE WASHINGTONIANS.

BY WM. H. BURLEIGH.

From the scenes that have witnessed our shame,
From the darkened and desolate home,
From the hells that have robbed us of virtue and fame,
From the den of the spoiler, we come—
We fly from the burden of woe,
That hath weighed down our spirits so long,
The fetters that bound us aside we will throw,
And again in our freedom be strong!
Be the cup dashed to earth that hath long been our bane,
Its dominion shall never be o'er us again!

Too long have we bowed to the thrall
Of the demon that lurks in the wine;
Health, happiness, honor,—how madly have all
Been flung on the Bacchanal's shrine!
Oh God! how debased we have been!
How far from the True and the Right
Have we wandered away in the mazes of Sin,
Till the blackness and darkness of night
Came down on our spirits, and clothed them in gloom
More deep than the shadows that circles the tomb!

But joy! from that bondage accurst,
We leap to new freedom and life,—
Exultant the chains of captivity burst,
And gird us anew for the strife!
To the tempter no more we will yield,
Nor parley again with the foe,
But the truth for our sword, and the PLEDGE for our shield,
From triumph to triumph we'll go,
Till the Temperance Banner in splendor unfurled
Shall fling out its folds o'er a subjugate world!

SOCIAL REORGANIZATION.

Community Movement.

☞ The increasing attention to this subject, as well as our own individual sympathy in its behalf, induces us to give place to the following important proceedings relative thereto. The industrial portion of community need not hesitate to look at this subject, nor need they stand aloof from it through fear of their condition being rendered less comfortable by engaging in it. It is the privation and suffering of the laboring classes that have given rise to plans and efforts for the amelioration of their condition, which can never be generally attained under the present system. It is only waxing worse and worse. A social reform of *some* kind must be had. Whether it be in community or out of it, each person will decide for himself or herself; and though we do not consider any one of the various plans of community now before the public the *sine qua non* of such reformation, the principle itself will doubtless prove a powerful auxiliary to its accomplishment, and it may be found, as society is now organized, an almost indispensable prerequisite. The subject is a vast one in its consequences, though perhaps more simple in its principles, and its objects more easily attained, than many imagine. Here is the *modus operandi*, in part, of *one* plan, on an extensive scale. Examine it—Y.

From the Onondaga, N. Y. Standard.

A meeting of the friends of a reorganization of society upon the true social principles of a community, and a plan, it is believed, that will ultimately work a perfect regeneration of the race, by bringing man into harmony with the physical, moral and intellectual laws of his being, was held at the Unitarian Chapel in Syracuse, on Thursday evening, August 17th, for the purpose of hearing the report of John A. Collins and his friends, who had undertaken the duty of selecting a location for a community, and to take such other or further measures to forward the enterprise, as might be deemed proper and expedient.

A large meeting assembled at an early hour. Mr. Collins made a verbal report of their investigations, and gave an eloquent description of the location they had selected, and then presented and read the following written

REPORT:

'The undersigned, citizens of Syracuse and Waterloo, having, at your request, visited Oak's Corners, Unionville and Vienna, in Ontario County, and Skaneateles, in Onondaga County, with a view to the selection of a spot for the location of a Community, are unanimously of the opinion that the last named place, taking all things into consideration, is by far the most desirable.

About two thousand acres of soil situated on the Skaneateles outlet, can be purchased for from forty to fifty dollars the acre. It unites the useful and the beautiful in admirable proportions. The farms are under a high state of cultivation. The soil is mostly of gravelly, sandy loam, with a clay sub soil, and is well adapted to sustain both heavy rains and droughts. It rests upon a strata of grey lime stone, which reposes upon another strata of water lime. The land is warm and light, and admirably adapted to the growing of wheat, oats, barley, corn, peas, beans, potatoes, and almost every kind of grain and vegetables. Apples, pears, peaches, plumbs, apricots, currants, cherries, grapes, together with almost every variety of berries, can be cultivated to great perfection. Mr. Cole, a proprietor of a three hundred acre farm, assured us that melons could be cultivated to nearly as great perfection as upon Long Island. The soil is exceedingly strong and fertile, and requires but little manure. Mr. Cole also assured us that he raised this season a heavy crop of wheat, upon a field which has had no dressing upon it for the last twelve years, though annually cultivated. Mr. Benjamin Green, now of Port Byron, informed us that upon one of the farms he raised, one year, two hundred acres of wheat, which averaged better than forty-five bushels to the acre. This, however, was many years since, when the soil was new.

The tract is well wooded. Maple, beach, white and red ash, white and red elm, basswood and hemlock, constitute the principal variety of timber. Sugar maple, beech and basswood, are in great abundance. Maple sugar could be manufactured in large quantities. With the exception of pine, there is no lack of timber for building, and this deficit could partially be supplied from the abundance of white basswood upon the premises. The location, however, being in the immediate vicinity of the great Erie Canal, pine can be procured on reasonable terms, and in any quantity.

There are extensive quarries of grey lime stone, for building, in layers from fifteen to thirty inches in thickness. From the abundance of wood and lime stone on the premises, lime can be procured in almost any quantity; and as lime in the soil is essential to the growth of wheat, when exhausted of this substance, it could be replenished at pleasure.

What adds not a little to the value of the location, is a copious and never failing spring of soft water, located upon the brow of a hill about two hundred feet above the level of the outlet. This could be led, by pipes, to every room throughout the building.

The stream which runs through this location being but about three miles from the lake of which it is the outlet, is but little affected by heavy rains or drought. Its current is rapid, with a descent of a hundred feet, in the distance of a hundred and fifty rods. Consequently, comparatively no expense would be required for the erection of dams, or making of mill races. The stream is capable of being used so as to sustain a very great amount of machinery at all seasons of the year; and ten times as much as any community of three hundred families would be likely to require. Independent of the hydraulic advantages, this stream adds very much to the beauty of the place. The stream, with its falls, its rapids, its mirror-like surface, its perpendicular bank, of more than twenty feet in height one side, and gently sloping down to the water's edge on the other, overshadowed by the branches of the maple and the elm, rendering the place truly enchanting. The river takes a meandering course through a beautiful forest of from one to three hundred acres, which, with with a little expenditure of labor, could be converted into one of the most delightful parks or play-grounds that ever adorned the face of the earth.

The banks of the stream are inundated at no season of the year; consequently, no low lands or marshes to render the place unhealthy. From the height of the land, and the warmth of the soil, the place is less liable to be exposed to early and late frosts, than other parts of the State of the same latitude.

To conclude, considering all the advantages which this place combines, both as regards the dense population of this industrious, intelligent and virtuous people, which surround it on every side—the advantages of communication with the East and the West, adjoining as it does the great Western Rail-Road, the thoroughfare of the State, which unites the far West with the Atlantic cities—the healthiness of the climate—the warmth, strength and fertility of the soil—the splendor of its water scenery, and the abundance of its hydraulic privileges—the beauty and value of its woodlands—the abundance of stone and timber for building—these, and other advantages, which we have not time to enumerate, render this one of the most valuable and delightful locations for the proposed Community which has ever fallen under our observation.

With the best wishes for the success of the object you have in view, we remain your friends,

JOSEPH SAVAGE, } *Syracuse.*
LYDIA P. SAVAGE, }
STEPHEN SHEAR, }
GEORGE PRIOR, }
MARGARET PRIOR, } *Waterloo.*
CHARLES WHITE, }
CHARLES HART, }

August 16th, 1843.'

Mr. C. also read a letter, addressed to him by THOMAS MCCLINTOCK, of which the following is a copy.

WATERLOO, 6th mo. 22d, 1843.

'J. A. COLLINS:

My Dear Friend—Where art thou? What art thou doing? I have heard nothing from thee since we parted at Skaneateles, except what I have learned through the Liberator. And what mean the series of 100 Conventions,' with J. A. Collins at their head? Is the great subject of a world's redemption, through a reorganization of society, according to the Divine arrangement, and the preaching of truth, applicable to the possibility of mankind in that arrangement, a secondary consideration, and to receive a *postponement* either *indefinite or final?* I wish no relaxation in the cause of the slave—nor, I trust, will there be. Neither do I wish any (the least) postponement in giving a practical illustration of the great truths embraced in the other enterprise. The more it obtains my consideration, the more momentous does it appear to me, and involving interests vital to the welfare of the family of man the world over.

Every aspect of the present social arrangements which presents itself to me, furnishes additional confirmation that they are all out of the Divine order, and, consequently, not adapted to work the weal but the woe of the race. As regards the earth and its products, monopoly everywhere obtains on the one hand, and penury on the other. And the mode by which this monopoly, and even the scanty pittance of the destitute, are secured and retained, is subject to no certain rules of morals. In truth, there is not in the whole routine of traffic and business transactions, any certain or definite standard of morality. Is this not evidence enough that the existing arrangement of society is not in harmony with the Divine perfections? If this is not enough, add to it the fact that the monopoly which the present system of social organization admits, necessarily and forever excludes the mass from obtaining the supply for their physical and mental wants, indispensable to that perfect developement of their nature, evidently designed for all by the impartial Author of their being.

Shall not the work then go on? Shall it pause a moment beyond the time requisite for its consummation? Must it not enlist every where the wise and the good—men of faith in God, and faith in principle? Many, no doubt, will stammer and stagger, who ought to be found speaking firmly, and walking erect; but enough, I cannot doubt, will be found to unite their means and their energies to give a model in practice, which will no longer leave problematical that which is most certain, and most easily practicable of all things—God's truth, his wise and benevolent disposings. Then, when this is done, the faltering tongue, now palsied by the tyranny of custom, will speak out in God's name the truth that will run and be glorified; the feeble knees will be confirmed, and man rise up from the decrepitude in which the false institutions of society and a false theology have bound him; stand erect in the dignity of his manhood, aspiring to all the possibility of his being.

With many of our friends—the best and most intelligent among us—the conviction on this subject deepens; while a few others seem to increase in their hostility to it. That such should be the effect on some, even benevolently disposed individuals, is, perhaps, not surprising. The social arrangements having been based, from time immemorial, on the selfish and exclusive principle, it has very naturally come to be considered as an essential and *necessary* element, and incentive in human action. To perceive, therefore, in a principle of benevolence which embraces in its objects the interests of all, a motive to action adequate to man's exigencies in his social relations, must be expected with many to require time; and with not a few, perhaps, nothing short of a practical demonstration. Others, again, victims to the false state of society, have so long cultivated acquisitiveness, in connection with benevolence, that, although desirous of retaining a title to the latter, the former obtains an easy conquest, embracing as it does, in its allurements, the distinction which wealth brings—and having become a ruling passion, no change can be grateful which proposes its extermination, or rather the extinction of its morbid exercise.

But shall the unbelief of any, or many, be permitted to retard the progress of man toward his true destiny? Who can contemplate a state in which every human being can have all his wants supplied—physical, intellectual, moral and religious—without feeling his bosom swell with earnest solicitation for its realization? And that this is the design of the Creator, regarding all, no believer in the Divine character can deny. And has God made impracticable to man the attainment of his own designs—designs which he has written on every lineament of man's being? Has he implanted the deep wants and universal tendencies of his nature, and yet provided no way by which those wants can ever be supplied, those tendencies answered? Even the professed atheist, with the fact before his eyes of the supply to want which every where marks the visible creation, would hang his head to answer in the affirmative.

The question then calls for an answer from every lover of his race. Do the present social arrangements of mankind afford this supply? Facts on all sides answer no. Will the time-hallowed system of exclusive property-holding and indefinite monopoly, which are prominent integrals of the present social order, admit of the attainment of a state of society in which this supply can exist for each invividual? Every dispassionate inquirer I apprehend, will, on close examination, have to answer in the negative. In the present arrangements of society, the law of love cannot be lived out perfectly. 'Exclusive property-holding and indefinite monopoly,' and 'universal benevolence and universal supply,' are incompatibles. It behooves those who think differently, to demonstrate their harmony. The times require that this question be solemnly met. The interests of a world demand the proof. But the proof, I am persuaded, cannot be given. Incompatibles can never mingle. The presence of light is the extinction of darkness, and *vice versa*.

What, then, is the remedy? Plainly to return to God's order, which man has perverted. Man's arrangements have superseded God's; he has become exclusive, selfish, cruel. Let him return to the primeval order, to the practice of that law of love, which desires that every human being should come to the attainment of the good that we value for ourselves. Then justice will supersede injustice, benevolence cruelty, truth perfidy; men will be brothers, and God will be glorified. But I have extended these remarks beyond my intention when I began. Would not a tract, embracing in a condensed form just views of the false and true organizations of society, be at this time a useful auxiliary to the instrumentalities now in operation to enlighten the public mind on this subject?

I have been two or three times, since thou left, past Unionville. It is certainly a most desirable location for a community. The soil is superior, and the situation commanding. The buildings might be within sight of the rail-road, the great thoroughfare of the State, and would literally be 'a city set on a hill.' The Canandaigua outlet which passes through it is a beautiful stream, but the water-power not so ample as could be desired. Whether, all things considered, it would be preferable to the proposed location at Skaneateles, would require a closer inspection and comparison of their respective merits than I have given them to enable me to determine. That at Skaneateles is beautiful, especially the water scenery. The soil appears to be fine, though probably not quite equal to that about Unionville. But in one thing it greatly excels, in its water-power. This is most ample for every purpose that could be desired, and I understand unfailing in the driest seasons. Add to this an item of no small interest, a copious spring of excellent water flows from the side of a hill on the premises some 200 feet above the main land, which could with ease be conducted through all the houses. The scenery in the vicinity, especially up the Skaneateles lake, is hardly surpassed for beauty. Either of these two, however, would make a very desirable location. But I must close. Do let me hear from thee.

Thy assured friend,

THOS. MCCLINTOCK.

Mr. C. also reported that they had purchased the Skaneateles location, known as the Cole farm, consisting of 300 acres of land, which includes the water power, the spring and the stone quarries, for the price of $15,000, to be paid as follows: $1000 in 4 weeks from the 11th day of August, 1843—$1000 in 6 weeks from that date—the balance to run 9 years, by paying annual interest. He also stated that the property was a great speculation at that price to any one that could improve it.

The Convention then proceeded to organize a business and financial department, whereupon Quincy A. Johnson was elected President, U. A. Van Seest, Secretary, and Joseph Savage, Treasurer.

A Financial Committee was then elected, consisting of Alanson Thorpe, David Cogswell, Silas Bliss, Joel Owen, Stephen Abbott, Miss Maria Loomis, Mrs. Mary Cogswell, and Mrs. J. Josephine Johnson.

The following resolution was unanimously adopted:—

Resolved, That the Treasurer and Finance Committee be authorized to raise immediately a cash fund of $5000 to meet the first instalments on the domain, to put in operation the necessary mills and machinery for immediate use, and other necessary purposes; and that such fund be raised by donations and loans from those friendly to this movement, and by an instalment of $100 or more from those who propose to become members; and that the persons who contribute to raise this fund take a deed of the premises in their own names, in trust for the Community—the loans to be refunded in a few months, with interest.

It was then unanimously

Resolved, That the officers of the Association draw up a short report of the proceedings of the Convention, and solicit the editors of the several papers in this county to publish the same.

Q. A. JOHNSON, *Pres.*

U. H. VAN SEEST, *Sec'y.*

From the same.

Will the editors of the Standard be kind enough to favor the friends of community with the following extract, from George Combe's Moral Philosophy, page 249? A SUBSCRIBER.

'As the firmest believers in man's capability of improvement are those persons who themselves possess high moral development of brain, they are inspired, in this faith, not by a demon, but by heaven; for the moral sentiments of the God-like elements of our nature; and the very fact that these ennobling expectations are entertained by men possessing the best moral affections, affords an indication that Providence intends that they should be realized. In proportion, then, as a large developement of the organs of the highest faculties becomes general, the conviction of the possibility of improvement, and the desire for it, will increase.'

NOTE.—'The failure of the disciples of Mr. Owen may be supposed to be a refutation of this remark; but they followed the aspirations of their moral sentiments, without consulting the dictates of enlightened intellect. They believed that the good which they strongly desired, could be at once realized, by measures suggested by the mere force of the desire, without fulfilling the preliminary natural conditions to success. They took the most selfish and most ignorant part of the people, and expected that by a few speeches, and by living in community, they would alter their nature, and render them in the highest degree disinterested and moral. This was irrational, and failure was the natural result; but this does not show what wiser means may not lead to happier ends.'

From the Salem Register.

Northampton Association.

MESSRS. EDITORS:

I noticed, a few days since in your paper, an article headed 'Correspondence of the Journal of Commerce,' pretending to give a view of the Northampton Association, or Community. And, although much of what the writer says, by those acquainted with the matter, is known to be scurrilous abuse, and carries with it its own refutation—yet, to those unacquainted with the subject, it was calculated to give most erroneous impressions. With your leave, therefore, I will now state a few facts, which may be relied on as truth.

First, then. The Community is not a Fourier Association, and, therefore, whatever its progress, it cannot furnish any criterion of the practicability or merits of Fourierism. Second. Wm. Adam is *not* the leader of the enterprise, nor is the organization such as to recognize *any one as a leader*. He has *not* invested the largest amount of capital, nor is the amount attributed to him, one quarter of the capital paid in. The debt of the Association *is* in a fair way of speedy removal. The majority of the members *do not* reside in the Factory, but nine commodious houses, besides the Factory, are sufficiently filled with inmates. About 40 permanent lodgers occupy the greater part of the two upper stories in a building 120 feet long, by 40 feet wide. Neither is it true 'that all but the wildest of them would back out, if they could get their investments again.' The Association have paid back more than $4000 to those who did wish to 'back out,'—and several times that amount has been, or is ready to be, invested in their stock. Their women, it is true, have not found in the Factory all the conveniences and comforts to which they had previously been accustomed, but from time to time, as they were able, ameliorations in that respect have been made—and almost every one who has been away to visit her former home, has said, that she felt homesick to return to them, and their 'primitive fare.' In this respect, the members of the Community congratulate themselves in having realized more simplicity and philanthropy, than can be to the taste of this exquisite correspondent, who pitied the '*ladies* and children for being reduced to the extremity of making a dinner on "*salt beef, succotash and potatoes*" on rough boards,' (the boards, by the bye, are well smoothed and scoured, when not spread with table-cloths,) and who stigmatizes as '*brutality*,' a practical recognition of the equality of man, irrespective of color.

What a suitable person, upon one day's visit, to pronounce upon the progress and success of an Association organized for the purpose of allowing equal rights to all, 'without distinction of sex, color, or condition, sect or religion.' For the members of the Community, it was man's and woman's feed. For the 'correspondent of the Journal of Commerce,' it seems it was 'dog feed.' Truly, there is no use in disputing about matters of taste.

Yours, &c. TRUTH.

MISCELLANY.

The War Spirit.

☞ The editor of the Baltimore Visiter, after giving the particulars of the late accident on a rail road, that befel a portion of the military, on their way to celebrate the anniversary of the battle of North Point, by which many of their number were wounded, some of them dangerously, makes the following just and appropriate reflections:

We cannot suffer this occasion to pass, without some remarks, for which we may not be thanked at present—yet none the less worthy of attention. We may most emphatically exclaim—what a commentary on the war spirit! Some thirty odd years ago, some Britons, for want of a more humane and more profitable employment, were sent by their royal master to the vicinity of this our blessed home, to amuse themselves, by destroying our fields, and houses, and bodies too, if found resistful, under pretext of '*revenging* a national wrong.' Some of our citizens—under that excitement of mind such an event was calculated to produce—in a spirit of self-defence, or to show their courage—took instruments of death into their hand, and marched to intercept them, and prevent the execution of their barbarous mission. This they succeeded in nobly—as a certain grand memento tells—not, however, without the loss of a number of their band, and the destruction of the lives of certain of said foreign menials, who owed us not a whit of ill-will, but were compelled to shoot, or be shot, for the pleasure of a man like themselves, on whose head there happened to be placed a crown, while he was styled 'King.' Well, our people proved too much for them, and their survivors got into their ships, and sailed for their own country, leaving their dead behind—and our dead, too, for us to weep over, and bury from the sight of heart-broken widows and orphans!

Now, was all this something to rejoice over?—to commemorate with such songs as were sung in the cars, the other day, and elsewhere—with *such* rejoicing as was had at Houck's Pavilion, or at the Fountain Inn? Verily, we think not. It was rather a result to mourn over—to shut out from the memory's secret chambers—or, if to remember at all, to remember with deepest pain of soul! And yet, old men celebrate it, and newspapers publish long glorifying puffs concerning it, and young men and *old* men make a *frolic* of it, and get their limbs crushed, if not their lives lost, in the midst of their frolic!

O, when will our aged men—we will not say our youth—learn the lesson they were placed on earth to learn? When will men cease to play the child?—when will Christians learn to follow Christ? He who bade one follower put up his sword, would surely forbid another's *rejoicing* that he *had* used his sword—ay, used it, not merely to cut off an ear, but to cut off a head—or cut out a *heart!*

We thank God that the war-spirit requires such stimulants as limb-destroying cannonades, time-wasting parades, and wine-drinking feasts, to keep it alive. May it speedily give way to that spirit of universal love, which is the only hope of our too long deluded race!

From the Watchtower.

Domestic Slavery.

What is slavery? Does it consist in *physical* bonds and *material* chains? Is there no slavery but that which is accompanied by fetters, thumb-screws and whips? Is there not a tyranny exerted over mind, a benumbing and deadening of the faculties of the soul, a crushing of the spirit, which brings to the injured all the degraded feeling of the slave, while the exercise of this unhallowed power sears and hardens the heart as much [in proportion to its severity] as a southern plantation?

These thoughts, Mr. Editor, were suggested by a fact (and it is not a solitary one) that has recently come to our knowledge. Some twelve years ago a little girl of 8 years old, was taken by a family with the express understanding that she should be received and treated as one of their own little ones. Her father was dead, her mother away; a large family of what should have been brothers and sisters grew up around her; she waiter, the servant, the drudge of all; the other children well educated, and too much indulged; she left to grow up to womanhood uneducated, not even knowing her own age, and laboring faithfully early and late, till she believed herself to be 20 years of age, (they called her 19,) when, awakened to a sense of the injustice done her, she wished to leave, and by the labor of her hands support herself elsewhere. But these *Christian parents* (!) told her 'if she left them, the curse of God would fall on her;' and farther, if she lived and worked for them all her life, she could never repay them for their *motherly* and *fatherly* care of her: and so complete is their power over the mind of this poor girl, that though she knows has been most foully wronged, she dare make no effort to free herself from that power she has been taught it sinful to resist. Friends and citizens, lovers of humanity and right, ought these things so to be?

How much *real* slavery is endured, how much tyranny exercised under the garb of benevolence; ay, and Christianity, too! If there is any class that demands our deep sympathy, it is those dependant beings *in* families, but not *of* them, (though sometimes bearing the same name,) whose labor is given for the benefit of that family, while they are shut out from its most common sympathies, and made to feel that they are a different order of beings! How many little ones are taken from their poor, but reluctant parents, how many orphans received into families under the guise of philanthropy, when the real object is, the labor to be extorted from them. How much unkindness is borne, how many bitter tears are shed, by those whose bodies have been overtasked, and their spirits broken by unjust exactions of those who stood to them in the place of parents!

It *may* be that these things are done and suffered in our own community—that there are some among us who, having 'stolen the livery of the court of heaven to serve the devil in,' because they possess 'a little brief authority,' so trifle with high heaven as makes 'even angels weep.' HUMANITY.

A Good Story.

The following excellent story is told of Mr. Sheafe, a grocer in Portsmouth, New-Hampsire:

It appears that a man had purchased a quantity of wool from him, which had been weighed and paid for, and Mr. S. had gone to the desk to get change for a note. Happening to turn his head while there, he saw, in a glass that hung so as to reflect the shop, a stout arm reach up and take from the shelf a heavy white oak cheese. Instead of appearing suddenly, and rebuking the man for his theft, as another would, thereby losing his custom forever, the crafty old gentleman gave the thief his change, as if nothing had happened, and then, under pretence of lifting the bag to lay it on a horse for him, took hold of it; on doing so, it appeared heavier than he appeared to expect, upon which he exclaimed, 'Why, bless me, I must have reckoned the weight wrong.' 'O, no,' said the other; 'you may be sure of that, for I counted them with you.' 'Well, well; we won't dispute about the matter—it is easily tried!' replied Mr. S. putting the bag into the scale again. 'There!' said he, 'I told you so—knew I was right—made a mistake of nearly twenty pounds; however, if you don't want the whole, you needn't have it—I'll take part of it out!' 'No, no,' said the other, staying the hands of Mr. S. on their way to the strings of the bag, 'I rather guess I'll take the whole!' And this he did, paying for his rascality by receiving skim milk cheese, or tap rock, at the price of wool!

A CRUST FOR THE CASUISTS. 'What was the man's crime, papa?' 'He killed another man.' 'Is that very wicked?' 'Dreadfully, desperately wicked! an outrage upon all laws, human and divine.' 'And what are they going to do to him?' 'To kill him.' 'What! kill another man?' 'My dear, you don't understand—it is necessary to punish crimes, and hold up the fate of the criminal as an example and warning.' 'I know I am very stupid: but what I cannot understand is, that you punish crime, and warn others against it, by committing the very same crime yourself.' 'That is different as regards individuals and communities. To kill according to law is an act of justice, not murder.' 'Then are all laws throughout the world good?' 'No.' 'By what standard do we try them?' 'By the law of God written in the human heart, and the Ten Commandments.' 'Did you not say that killing a man was an outrage upon the divine law?' 'Don't be troublesome, my dear.'

DANIEL BOONE. The Louisville Advertiser says: 'Some weeks since, an acquaintance of ours made an excursion through what is called the Poplar Levee, some three miles south of the city, in quest of woodcock. Being fatigued and thirsty, he sat down by the side of a small spring that bubbled from the roots of a beech; and whilst enjoying the shady refreshment, detected, at some thirty feet from his seat, the dim outline of letters on a beech tree, barely discernable at the distance he was from them. Approaching the tree, and carefully removing the moss which covered the inscription, he found the full name of the old forester Daniel Boon, carved in large and rude characters, about the date 1774. The tree was some four feet in circumference, and the letters, after their trenches were clear of mould, distinct at the distance of fifty paces. This is the only memorial of old Boone we have ever heard of as an extant in this region, and from the evidences of antiquity that surround it, no doubt can be entertained of its being the genuine work of the solitary autographist.'

ITEMS.

Statistics of Lucifer Matches.—One of the witnesses before the Children's Employment Commission stated, that he is a maker of the boxes for containing lucifer matches; and for the American pine wood, of which he makes them, he is in the habit of paying the large sum of £1100 a year. According to his belief, from twelve to fifteen thousand gross of such boxes as he manufactures were made every week in London, during the year 1841. Each box contains fifty matches. Upon these data the sub-commission calculates that the weekly consumption of lucifer matches amounts to 97,200,000, or 5,055,000,0000 yearly.—*English paper.*

Flood at Virginia.—The Charlottesville (Va.) Free Press states that the most violent storm known for fifty years, visited that vicinity on the night of the sixth. All the streams were swollen to overflowing, cellars were filled with water, families were forced to leave their houses, fences, crops, &c. were swept away, and serious loss was in many instances sustained. The Winchester and Potomac railroad was damaged to the amount of several thousand dollars. At Mile Creek, Smithfield, Charlestown and other places almost every resident suffered more or less injury. No lives had been lost so far as was known.

The Hutchinson Family.—Their concert Tuesday evening was perfectly glorious. We have passed some pleasant hours in our life, but we can scarcely remember a more delightful one than we spent last evening, in listening to those children of the 'Old Granite State.' Two ballads, the 'Vulture of the Alps,' and the 'Snow-Storm'—touching in themselves—were sung with such feeling and power, that, though unused to weeping, we shed tears in spite of ourselves. The 'Grave of Bonaparte,' a mingling of the battle-call and the requiem, was almost thrilling enough to raise the dead. And then for sentiment, there were some sweet things. We have seldom heard any thing equal to the 'Cot where we were born.' Any one of the pieces we have mentioned above, would, of itself, have amply compensated for the cost of a ticket.—*Nantucket Telegraph.*

Printed by a Woman.—The Declaration of Independence, as appears from a printed copy in the office of the Secretary of State, transmitted to the Convention of North Carolina in 1777, by John Hancock, and bearing his signature, in his own hand-writing, as President of the Congress of '76, was originally printed by MARY CATHERINE GODDARD—there were *women* in those days.—*Herkimer Mirror.*

Gen. Gass states that the pay of the French soldier, 'after making the deductions that go to the government for indispensable supplies, amounts to one cent a day, or twenty-five dollars and a half for seven years' service!' What munificence! Yet the service is popular, and the 8000 men yearly demanded by the conscription, are readily supplied!

A Large Rattlesnake.—A Rattlesnake was killed not long since, on the Augusta road, distant from this city about four miles, which, from the facts as related to us by the gentleman who had it killed, was truly a prodigious reptile. Its entire length was 6 1-2 feet; diameter through the thickest part of the body, 4 1-2 inches. It measured across the head 1 1-2 inches, and had thirteen rattles and a button. Its fangs were about 1 1-2 inches in length. It had a most beautiful variegated color.—*Savannah Rep.*

Respited.—The three Winnebago Indians tried recently at Dubuque, Wisconsin, for the murder of the Tragarden family, had all been convicted and sentenced to be hung early in the present month, but the Governor, we understand, on an application for the pardon of two of them, has suspended the execution of all three until the thirteenth of October next.

A Pretty Extensive Watermelon.—Capt. Ward, of the Huron, brought from Chicago and presented to us yesterday, one of the richest watermelons we ever tasted, which weighed a trifle less than *ninety eight pounds!* The shell was large enough to make a respectable yawl boat.—*Detroit D. Advertiser.*

Governor Dorr has gone to Rhode Island again. It is thought that the civil authorities will not attempt to molest him.

Why is a kiss from a girl fishing for a beau, like a Marblehead mackerel boat? Because it is a *fishing smack.*

FREE LABOR DRY GOODS AND GROCERIES,

FOR sale by CHARLES COLLINS, No. 2 Chatham street, New-York, among which are the following, viz.

4-4 brown and bleached Muslins—5-4 brown do. Colored Cambrics, Ginghams, Bed-ticking, Apron do. Furniture Check, Canton Flannel, Calicoes of different patterns, Wicking, Batting, Wadding, Suspenders and Cotton Balls.

GROCERIES.

Loaf, white crushed and brown Sugar, of various qualities; Molasses in hogheads and barrels; Rice, pure Ginger, Starch, Indigo, Chocolate &c.

Also, 15 bales free labor Cotton.

7th mo. 10th, 1843.

DR. BAYNES,

SURGEON DENTIST.

OFFICE No 11-2, TREMONT ROW,

LONG experience in the practice of Dental Surgery has qualified him to judge of the diseases of the Teeth in all their various stages, and the best mode of treatment.

Artificial Teeth supplied of the purest materials and inserted on the most approved principle, without ligatures or wires, so as to aid materially in speech and mastication without subjecting the patient to the after consequences which so frequently ensue where they have been set without care or attention to the structure of the maxillary bone.

Specimens of work to be seen at the office. Particular attention paid to the management of the gums of children's teeth. Treatment for the Tic doloureux, diseased Antrum, &c. Every operation warranted to give perfect satisfaction to those who may favor him with a call

Persons visiting the city in want of Teeth inserted on Gold Plate, can have them accurately fitted in four or five hours' notice.

May 19 tf.

DENTAL SURGERY.

Dr. S. BRAMHALL, Surgeon Dentist,

RESPECTFULLY informs the citizens of Boston, and strangers visiting the city, who stand in need of the operations of a Dentist, that he may be found at his office, corner of Washington-street and La Grange Place, where all operations on the teeth, necessary either for beauty or preservation, are performed upon scientific and philosophical principles. Particular attention paid to cleansing and filling decayed teeth with gold, thereby arresting the progress of disease, and rendering them useful for many years.

Dr. B. having had many years practical experience, is confident that he can give satisfaction to all who may honor him with their patronage. Mineral teeth, from one to a full set, inserted in the best manner, and on the most reasonable terms. All operations warranted. Extracting 25 cts.; other charges in proportion. S BRAMHALL,

450 *Washington-st. corner La Grange Place.*

GENTEEL BOARDING,

FOR RESPECTABLE COLORED SEAMEN,

HENRY FOREMAN,

No. 157 ANN-STREET, Boston,

RESPCTFULLY informs his seafaring brethren and the public, that his old stand is conducted on the Temperance system, where he will use his best exertions to retain that share of the public patronage so liberally bestowed. Aug. 4.

BOARDING HOUSE FOR COLORED SEAMEN.

The subscriber bege leave to inform such colored seamen as may visit Boston, that he has opened an excellent Boarding House for their accomodation, on temperance principles, at No. 5, Sun Court Street, (first house below the Bethel Church,) and will be happy to receive their patronage. No pains will be spared on his part to make their situation pleasant and satisfactory. The rules of the house will be in accordance with good order and the principles of morality.

CHARLES A. BATTISTE,

No. 5, Sun Court Street, Boston

Boston, June 8, 1842. (tf.)

Publications on Perfect Holiness.

AN Address to the Clergy, *by Wm. Law, on the* subject of the 'life of God in man,' as the only foundation of righteousness and salvation: tract form, 114 pages—price 17 cts. 'The doctrine of Salvation from Sin,' explained *and defended*, by J. H. Noyes—32 pages, 50 *cents per dozen.*

The above *pamphlets can be obtained*, for a few days, at No. 25 Cornhill, in this city.

GEO. CRAGIN, *General Agent for the Perfectionist Publications.*

Address to the Slaves!

THE Address of the New-England Anti-Slavery Convention to the Slaves of the United States; with an Address to President Tyler; adopted in Faneuil Hall, May 31, 1843; just published, in a neat pamphlet, by Oliver Johnson, and for sale at 25 Cornhill. Price 6 cents single; 50 cents per dozen; $3.50 per hundred

GARRISON'S POEMS

THE following are the contents of the volume of Mr. Garrison's Poems, just published at 25 Cornhill:

Universal Emancipation; Persecution; True Courage; To a Friend; Invocation to Spring; Dedicatory Lines to Liberty; Song of the Abolitionist; To an Infant; Hope for the Enslaved; Earthly Fame; Liberty; Fourth of July; The Guiltless Prisoner; New-Year's Day; May Day; To William Ladd; To my Wife; To the same; To my First-Born; To